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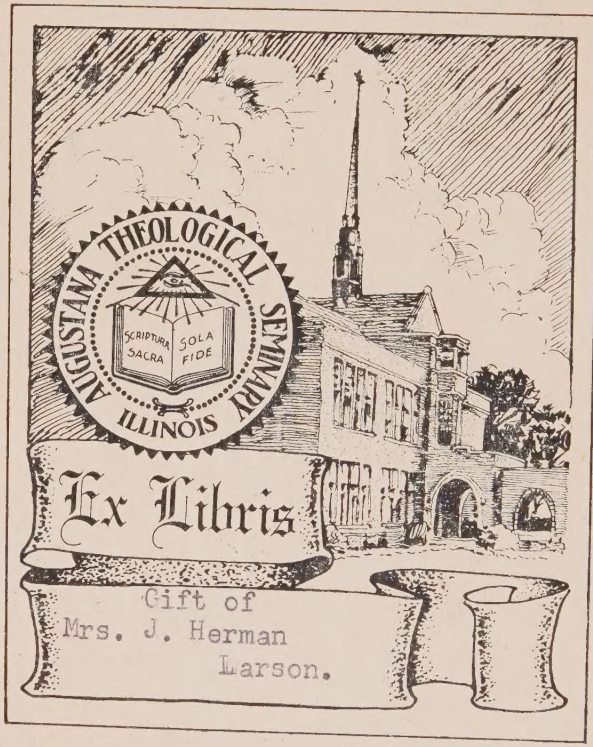
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The Augustana Synod

A Brief Review of its History

1860—1910

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Preface.

When the Swedish Lutheran Augustana Synod decided to celebrate its Fiftieth Anniversary 1910, a Committee was appointed to mature plans for the publication of several volumes in honor of the occasion. By this Committee the undersigned was charged with the preparation of Historical Documents to be published in two Memorial Volumes — one in English and one in Swedish.

However, the preparation of several papers, designed at once to record the history and illustrate the progress of the Augustana Synod, was committed to distinguished members of the Synod in different sections of the country. These papers are now presented to the public in a Memorial Volume; and as now completed, the volume is humbly committed to the favorable consideration of the friends of historical Lutheranism.

In the providential circumstances which led to the organization of the Augustana Synod, we recognize "the good hand of our God upon us," and devoutly acknowledge the important bearing which His favor has had upon our growth and prosperity as a Christian Church. As He prèpared our fathers, by a gracious culture, for enlarged service, so "in the fulness of time," He prepared for them, by His providence, a promising field, and laborers to enter it and gather "fruit unto life eternal."

We have occasion for special gratitude to God whose wise forecast always provides for the exigencies of His people, that, under His supervision, our enterprise was inaugurated by men who were true Lutheran Christians; men, whose intrepid advocacy of evangelical doctrine and apostolic church polity made strong the defences of truth against the incursions of error; men, whose names and the memory of whose worth we charge the Swedish Lutherans of the next half century to transmit with our testimony to their successors.

As nearly all of them "rest from their labors, and their works do follow them," we lay upon their graves a thankoffering to their Lord and ours, and consecrate ourselves anew to the service in which they lived and died.

In a review of our work of fifty years, while we discover humiliating proofs of a faith too feeble, a consecration too reserved, and sacrifices too reluctant, and would penitently confess that our efforts have been commensurate neither with the demand nor with our ability, yet we find abundant occasion for thankfulness to "the God of all grace" for the distinguished success He has given us in many fields, and on which, with singular copiousness, He has proved the blessings of salvation. And we acknowledge to the honor of our God that our review supplies abundant encouragement, in the form of success, to proceed in our enterprise with redoubled zeal and earnestness; and we desire to pledge ourselves to Him who has made our service productive, and to one another as his servants, that, by the help of that Spirit who worketh in us mightily, we will rise to a higher standard of devotedness to the promotion of His cause on earth, and serve Him in the unity of faith.

Moline, Ill., 1910.

L. A. JOHNSTON.

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Swedish Lutheran Pioneer Missionaries.

THE SWEDISH LUTHERAN CHURCH in America has from the very beginning been a missionary church. The Spirit of God, a Spirit of Missions, has led her in the ways of the Master, who gave his life for the salvation of the world. The Swedish Lutheran Church of America, known as the Augustana Synod, was organized at a time, when the Swedish people in the Church of Sweden had been in an unusual manner touched by the power of God. The spiritual awakening in Sweden during the years 1840—1860 had filled the people with an earnest desire to honor God and to promote the extension of the kingdom of heaven. The Augustana Synod is a child of the spiritual revival in Sweden during these years. Men came to this country with a spirit of true pietism, represented by such men in the Church of Sweden as Dr. P. Fjellstedt, Rev. P. A. Ahlberg, Dr. P. Wieselgren, C. O. Rosenius, and others. Many of the early settlers and many of the Swedish emigrants, who came to America before 1870, had been in touch with such men and were filled with the love of Christ. They were loyal to the church of their fathers and to the doctrines of the Lutheran Church. When they came to this country they not only felt the need of associating themselves into congregations, but also felt the great responsibility resting upon them for promoting the spiritual welfare of their fellow countrymen in the settlements in the different parts of the country. The settlers in the different places felt a deep interest in their fellow immigrants in other settlements. They were all bound together in the closest friendship by the same faith, nationality, and language. Their library contained the Bible, the Psalmbook, the Catechism, and

one or more postills. These books were diligently used, and many a time, having no church building or place of worship in which to assemble, they met in one of the lowly homes of the settlement to read and pray and sing. Among the early settlers many Christian laymen conducted these services, and it may truly and truthfully be said that the Augustana Synod was from the beginning a Laymen's Missionary Movement. The Church of Sweden manifested some interest in the spiritual welfare of her people in this country, but was in general both unable and unwilling to send any of her men. God in his gracious providence did not forsake our people in this new country. He sent a few of the most zealous and for this country best adapted men. Every one of the early pioneer missionaries seems to have been well adapted for his special place and calling in the establishing of the Swedish Lutheran Church in America. Had man selected the different men for their different work and place in the organizing of the Church it would certainly not have been so well done and carried out with such efficiency. It was the hand of God at work. And we of a younger generation and their successors in the work of the Church, cannot but in this day of jubilee thank God for the men and for the kind of men he sent, and we must surely reverence the names and the work of our early pioneer missionaries. These men came in response to God's call and they came with a burning desire to preach the Gospel of Christ to their countrymen. It must, however, be remembered that when the church in New Sweden, Iowa, was organized they selected one of their number, M. F. Hokanson, to act as their spiritual guide. He was afterwards ordained to the ministry and was for many years an active and faithful minister within the Augustana Synod. In 1849 Rev. L. P. Esbjörn arrived from Sweden, and by his wise and influential work he is looked upon as the father of the Swedish Lutheran Church in America. He labored in Illinois. He began the educational work of the Synod. Rev. T. N. Hasselquist arrived in 1852, Rev. E. Carlsson in 1853, and in 1856 Rev. O. C. T. Andrén and Rev. Jonas Swensson came to America and began an active pioneer missionary work. The other ministers from Sweden who arrived a little later were Dr. A. R. Cervin in 1864 and Rev. O. Olsson in 1869. These men had been ordained by the Church of Sweden, and may be considered as a valuable gift from the Church of Sweden to the Swedish Lutheran Church in

P. Carlson, 1822—1909. J. P. C. Borén, 1824—1865. P. A. Cederstam, 1830—1902.
E. Norelius, 1833. M. F. Hokanson, 1811—93. L. P. Esbjörn, 1808—70. A. Andreen, 1827—80.
O. C. T. Andrén. 1824—1870. Erl. Carlsson, 1822—1892. Jonas Swensson, 1828—1873. P. Beckman, 1822. T. N. Hasselquist, 1816—1891.

Pioneer pastors present at the organization of the Synod.

America. As the settlements grew in numbers and the settlers became more numerous, it became evident that these few men sent from Sweden could not care for the work as it must properly be done, were the Church to maintain itself and grow. So men within the Church in America were called to become missionaries and ministers. The aforementioned M. F. Hokanson was ordained in 1853, Rev. E. Norelius, Rev. P. A. Cederstam and Rev. A. Andreen were ordained in 1856, and Rev. P. Beckman, Rev. Peter Carlson and Rev. P. J. C. Borén in 1859. These men may by right be called the Pioneer Missionaries of the Swedish Lutheran Church in America. A few of these men are still living, the most noted among these the President of the Augustana Synod, Dr. E. Norelius. Some of these have already gone to their reward; but the work they began continues in its influence and blessing. Surely, we must thank God for what he did through these men, and we shall most assuredly honor God and these pioneers by a loyal and faithful continuance of their missionary work.

We should fail to state the whole truth were we to limit our thoughts and considerations to these early pioneer ministers. In the various settlements there were many laymen who, burning with a zeal for the Lord and his cause, labored faithfully for the upbuilding and the extension of the Church. They were not men with any theological training, but they knew their Bibles, loved the Catechism and admired the hymns and songs of the Lutheran Zion, and, filled with the Holy Spirit, they practiced their faith, prayed to their God and preached about the wonderful riches of grace in Christ Jesus. They laid a good foundation for the future upbuilding and development of the Swedish Lutheran Church in America. The past history of the Augustana Synod has verified the wisdom and nobility of their labors. We their children will by the grace of God honor their memories and faithfully maintain their godly life, their spiritual power, and loyally serve Christ and his Church.

C. J. Petri.

A Brief History of the Augustana Synod.

The history of our Synod is the history of each conference, each district, each congregation, and each individual member. If the experiences of every man, woman, and child — "the quick and the dead" — could be collected and related in a single narrative, that would be the real history of the Augustana Synod, and an exceedingly interesting story it would prove to be indeed. What the individual mind and heart has thought, enjoyed, and suffered are *the* things after all that really appeal to our interest and touch our sympathy.

But as such a survey and summary is out of the question, and as there is little room in this "brief history" for such interesting details even where available, we shall have to content ourselves with the merest outline interlarded with only a few of the most salient "facts" and sprinkled with such of the common experiences of the individual as will give a picture in miniature of the larger chronicle. It is to be earnestly hoped, however, that such a meagre sketch will serve to inspire the reader with a desire to learn more of the exceedingly interesting history of our Synod and to fill in the details as accessible in the larger works on the subject, particularly, of course, the monumental work of Dr. Norelius. (The writer is indebted to Dr. Norelius for almost all the information contained in the present article, large sections of it being freely translated from his histories, articles, and addresses.)

The first exodus of Swedes to this country was that of the earlier part of the 17th century to Delaware. The second general exodus began in the 44th and 45th years of the past century, when a few

families arrived from Småland and Östergötland and settled in Sheboygan, Wisconsin, and New Sweden, Iowa.

This blazed a trail for further arrivals from various other provinces. But because these emigrations were independent of each other and largely guided by mere circumstances, the currents diverged in different directions and deposited the segregated groups in widely separated parts of the new country.

Want of space will not permit details of each of the following expeditions, but the experiences of these wayfarers in a strange land vary only in degree. They spent weary months at sea, tossed about in small sailing vessels, suffering all manner of hardships from storms, sickness, dirt and vermin, and sometimes from hunger and thirst. Hundreds died or were born on the way. And who shall tell of the anxiety of many a strong man and the heartache of many a silent woman!

When they finally landed in the different harbors strangers "took them in." Confidence-men and all kinds of camp-followers took advantage of the guilelessness and the ignorance of the language on the part of these simple and honest pilgrims from the far North. Many lost everything they had. But in spite of disappointments and losses hope hovered high in their hearts, and with a patience which we of this present generation simply cannot understand they endured every inconvenience and every privation, keeping the even tenor of their way and forging ahead, often blindly, toward their divinely appointed goal.

Permit us to give you here a glimpse or two of some of these caravans, not unique at all, but indicating the common experiences of thousands.

On a canal-boat from Chicago to Peru, Ill. One of the company had bought a cook-stove which he set up in the freight room. This gave them a little warmth and enabled them to bake a few pancakes on the stove-lids with the pinch of flour that was still left. But the worst part was to get a little sleep. They were too crowded to lie down on the floor. They therefore agreed to take turns. Two slept ten minutes at a time. If the sleeper refused to wake up at the appointed time, he was raised up in a perpendicular position to continue sleeping or wake up as he chose, and another took his place.

From Peru to Andover. Those who could afford it hired teams for

which they paid $18. The rest, including women and children, walked. All were tired and many were ailing. Considerable difficulty was experienced in finding the way. Night overtook them, but they could not camp as the ground was wet and there was no fuel for a fire. Finally they arrived at a farm-house and asked by means of the sign-language for lodging in the house or barn, but were refused. A little farther on they came upon an old dilapidated school-house. The windows were out and the door was down, and even the logs in the walls were askew. But there happened to be an old rusty stove, though not enough pipe to carry the smoke out through the roof. Still they made a fire of corn stalks, brush and bark and managed to make themselves fairly comfortable. One man had a little flour left in one of his bags, and of this he cooked successive portions of mush in a long copper bottle for the crowd. While they were eating, a black-whiskered man provided with a gun and two dogs stuck in his head through the door and stared in speechless wonder at the motley group. They endeavored with their sign-language to assure him of their honest intentions, but he only shook his head and went his way. During the night they nestled as closely as possible around the humming stove to shield themselves from the cold. One of the men woke up to discover that his coat had been burned off his back.

The breakfast menu was the same as that of the preceding evening. Those who traveled afoot started out in the early twilight. Later on they were overtaken by the wagons. The hired drivers were driving like Jehu, enjoying the alarms of the women, children, and old men perched on top of the towering loads. Along the sides the men, out of breath, were running trying to keep the loads from tipping over. Approaching a bridge two of the drivers tried to see which of them could arrive and cross first, with the result that one of the loads capsized and tumbled into a deep creek. An old man (Westerlund) fractured his skull, and his wife and daughter were seriously injured. W. died during the night in the kitchen of a neighboring parsonage. The others spent the night, shivering from the cold, in the hay of the barn. The corpse had to be left behind, and the minister agreed for $10 to take charge of its interment. Outside of Princeton a wife gave birth to a child. In the morning she took her place at the top of one of the loads and continued her way over a rough and frozen road.

1854 was the terrible cholera year. It is estimated that about two-thirds of the immigrants that arrived that year perished in the plague. "Many literally walked about and died." A servant girl would look out through the window and see a hearse driving by, not knowing that the coffin contained the remains of her father or mother. Members of families were buried before the husband or father returned from work in the evening. The sufferings of those who remained or survived can only be imagined. Innumerable families were scattered. Orphans were sometimes sold as chattels and brought up without knowledge of their origin.

Previous to this (1846—1852) several "cargoes" of immigrants arrived and settled in Chicago. These were of an enterprising and independent spirit. Here is a sample of their pluck: Some of them had contracted with a drayman to haul their belongings at so much per load. He happened to have an unusually large van, and after arriving at the destination he demanded double pay. When this was refused he declined to unload. Then the Swedes themselves proceeded to unload. The driver — a boy — presumed to give them a few cracks with his whip, while the owner stood on the sidewalk and vented his rage in oaths. This was more than the Swedes had bargained for. A couple of them jumped up on the load, threw the boy down from his seat into the street, caught the man by his coat-collar and held him, while the rest continued nonchalantly to unload their boxes, bags, and furniture. A group of policemen standing around only gave vent to their merriment at the episode and remarked: "Those Swedes are not an easy lot to tackle."

But more serious times were coming. At first the men worked for 50 cents a day while the women took in washing at 10—25 cents a day. Flour cost $7 a barrel, and rent was $20 for five or six poor rooms. In November (1854) one of them wrote: "Twenty-three of our small company have died; the rest are unable to work; our means are gone and winter is at hand." In 1857 came the financial crisis, when nearly all the banks collapsed and paper money (bills) became worthless. Many of our people had to leave the towns and wander out into the country, where they planted corn and potatoes in spots to sustain life. In certain parts of Minnesota muskrat skins were used as currency. Such were some of the experiences of the settlers far and wide in these early days.

Vasa, Minn., (1856). Immanuel, Chicago, (1848).
Moline, Ill., (1851). Andover, Ill., (1851). La Porte, Ind., (1858).

Early church architecture in the Synod.

But, to resume. Successive groups continued to arrive and found colonies in different parts of the Eastern and Central States. Thus we find them settling in Sugar Grove and Jamestown along the borders of Pennsylvania and New York; at Chicago, Andover, Rock Island, Moline, and Galesburg, Illinois; at Burlington, Iowa, and Chisago Lake, Minnesota.

In a few years Swedish Lutherans had arrived in sufficient numbers to feel that they were as flocks without a shepherd. A Swedish Methodist Seamen's Mission in New York City under the leadership of O. Hedström attempted to care as far as possible for the spiritual wants of those who had been scattered abroad and even sent missionaries to colonies in the Central States. These efforts, though not entirely disinterested, were most laudable and should not be despised. At Chicago the Episcopal Church had begun a Swedish Mission, from which work was carried on by a certain Unonius, ordained by the Episcopal Church. But it did not take long before it was evident that our Lutheran immigrants had deeper religious wants than these denominations could supply.

In New Sweden, Iowa, the settlers had organized a Lutheran congregation as early as 1848. Not being able to secure a minister they appointed one of their own lay-members to serve as pastor and administer the sacraments. This, of course, was an irregularity; but in view of the circumstances and the crying need it must be considered as a legitimate exercise of a privilege granted by the Word of God, as also interpreted by Luther. Before long Methodist preachers arrived and caused considerable disturbance. They succeeded in dividing the congregation and gaining over large numbers on their side. Later on the ubiquitous Unonius from Chicago appeared on the scene and at once took the people to task for permitting an unordained man to administer the sacraments, severely censuring the latter (Hokanson) for his presumption in performing ministerial acts without ordination by a bishop. All this caused a great deal of anxiety and concern and threatened to bring about the dissolution of the first Swedish Lutheran congregation in America. Hokanson, being a conscientious man, concluded that he was a stumbling-block and determined to leave. "But," he asked, "how about these needy souls?" At this juncture Revs. Esbjörn and Hasselquist (lately arrived from Sweden) visited the congregation and succeeded in restoring order and harmony.

Under the circumstances recounted above it must be looked upon as a special act of divine providence that the former, first of the two ministers just mentioned, Rev. L. P. Esbjörn of Gestrikland, felt urged to leave his home in Sweden and move to America. The needs of his scattered and neglected countrymen had made a profound appeal to his heart, and in the cherished hope of being able to serve their higher, spiritual interests he came over in the summer of 1849. Accompanied by a few families from his native place he arrived after a tedious and distressful voyage to Illinois and settled in Andover. On the way he lost by death two of his children and was himself stricken with the dreaded disease cholera. The following spring he organized a Lutheran church in that place, and later on other churches at Princeton, Moline, Henderson, and Galesburg. Concerning the first he says, in an address delivered before a pastoral conference held at Uppsala, Sweden, 1865, that "it consisted of but ten members — and the fear of 'the bonds and fetters' of the State Church of Sweden was so great, that though I had a bound Church Book with me from Sweden I did not dare to use it for entering the names of the members, but had to satisfy myself with writing them down on a slip of paper." The same feeling prevailed, created by factionists, in regard to the clerical robe, coat, and bands.

But the work of Esbjörn was not limited to the places mentioned above. It extended far and wide into the surrounding country and brought him, as we have seen, as far west as Iowa. In the spring of 1851 he undertook a journey to the Eastern States to solicit funds among the English and German-speaking Lutherans for the erection of churches in the newer and poorer settlements in the west. Wherever he found any countrymen he preached to them and endeavored to encourage them in their faith and their work. In Boston he was introduced to the famous singer Jenny Lind and received from her a gift of $1,500. The whole sum which he raised amounted to $2,200. With this he erected a small brick church at Andover, another of frame in Moline, and the remainder, about $300, went to defray a part of the expenses of erecting a third at New Sweden, Iowa. He also encouraged the congregation at that place to continue undaunted in their work and cheered them with the news that he had succeeded in securing from "The Joint Synod of Ohio" license for their leader, Hokanson, to act as pastor until regularly ordained.

On this same trip Rev. Esbjörn with Norelius, then a student, preached to the Swedes in Burlington in the basement of a German church. While E. was in New Sweden Norelius preached again in a school-house outside of town, and on Esbjörn's return in the company of Hokanson the three took part in a communion service in the same school-house. This to show how these pioneers made use of every available opportunity to care for the spiritual interests of their scattered countrymen wherever they happened to be.

Of the remarkable zeal and ability of Esbjörn in caring for the souls under his charge our historian, Norelius, writes in the following high terms: "He stood as a father among these dispersed people, especially in Illinois and Iowa. He was tireless in traveling about preaching the Word of God, administering the sacraments, advising, directing, and supervising almost all their interests. Often he was ill and had to contend with poverty and difficulties of every kind. Partisans also forced themselves in everywhere and tried to oppose his efforts. But with the help of God he gradually overcame all these difficulties, and the fruits born by his self-sacrificing labors proved to be of the greatest value for both the time being and the future."

More and more it began to appear, however, that if the Swedish Lutheran congregations were to continue their existence, it would be necessary to have a stronger church-government and more pastors. When therefore the English Lutheran congregations of northern Illinois met at Cedarville in the fall of 1851 to organize a Lutheran synod, Esbjörn together with several Norwegian pastors met with them, took part in organizing "The Ev. Luth. Synod of Northern Illinois," and joined that Synod with the congregations they were serving. Esbjörn, it is true, entertained some scruples about this step. The English Lutherans of this body were not so established in the faith as he might have wished. But he hoped for better times in this regard. And, moreover, there was no other Lutheran Synod at that time and in that part of the country with which he and his people could have affiliated. For himself and his congregations, however, he made the explicit reservation that they should be permitted to abide by the pure Lutheran confession of faith and that the synod should have no right to deny them this privilege. (This synod united with the General Synod in 1853.)

To secure more pastors he looked up several students lately arrived

Red Wing, Minn., (1856). Princeton, Ill., (1856). Spring Lake, Minn., (1871).
Galesburg, Ill., (1853). Porter, Ind., (1859).

Early church architecture in the Synod.

from Sweden, who he thought might be of service in the religious work among our people. A few of these received license to preach and did valuable work. But some of them were found later on to be unworthy of the office and their licenses were revoked. A few others further on proved to be only additional trials that the new settlers had to endure. Evidently this kind of material could not supply the demand.

Meanwhile Rev. Esbjörn had arranged with the congregation at Galesburg to extend a call to Rev. T. N. Hasselquist of the diocese of Lund, Sweden. After much hesitation and many prayers Rev. Hasselquist accepted the call, arrived in 1852 and at once took charge of this and surrounding congregations. To a man of less love and faith his reception would have been discouraging indeed. He and his estimable wife arrived at Galesburg in a pouring rain. Rev. Esbjörn introduced them to the first Swede they happened to meet, adding: "This is your new pastor." To this the man simply replied: "What business has he here?" (Hvad skulle han här?)

The coming of Hasselquist marks an epoch in the history of our Lutheran Church in America. The gifts and rare ability with which God had endowed this servant proved to be of exceptional value to the multiplying congregations. In consequence of the continual and ever widening stream of immigration the field of labor had steadily widened. The Swedes kept settling in new places, and Hasselquist was kept busy visiting them, preaching to them and organizing new congregations.

Early in the year of 1853 he organized a congregation in the rapidly growing city of Chicago. But where get a suitable man to take charge? After conferring together and laying the matter before the Lord of the harvest a petition was sent to Dr. P. Fjellstedt in Sweden requesting him to seek out and send the man whom he considered qualified for the place. And in this quest Dr. Fjellstedt was fortunate indeed. Rev. Erland Carlsson of the diocese of Wexiö was found willing to come, "and it can be said, to the glory of God, that it would hardly have been possible to find a more suitable man than he." Carlsson arrived in the fall of 1853 and continued to labor in Chicago with unabated vigor for 22 years. How he shared the trials of the immigrants during the first years may be indicated by the following quotation from a letter of one of the church mem-

bers: "— — At this yearly meeting his salary was fixed at $400, but the pastor stated that he would be able to get along on $350."

But the need of more pastors kept growing and from every quarter came the cry: "Come hither and help us!" Toward the close of 1854 and in the early part of 1855 it became possible to ordain three young men, P. A. Cederstam, A. Andreen, and E. Norelius, all of whom had pursued studies in Sweden and the two latter also at institutions in this country. The first was stationed at Chisago Lake, Minn., the second at Rockford, Ill., the third at Lafayette, Ind. New calls were sent to Sweden, and in 1856 two gifted pastors arrived, O. C. T. Andrén and Jonas Swensson, the former taking charge of the congregation at Moline and the latter of the congregations in Sugar Grove and Jamestown. The following year the schoolteacher P. Beckman and the tract-distributor P. Carlson received license to preach, the former at Stockholm, Wis., and the latter at Carver, Minn. Again the following year the student J. P. C. Borén took charge of the congregation at Red Wing, Minn. The three received ordination at the meeting of the Synod in Chicago, 1859.

In the meantime, besides the Swedes there were many Norwegian ministers and congregations who year by year had joined the Synod of Northern Illinois, so that toward the close of 1859 the Scandinavians constituted about one-half of the Synod. It was divided into several conference-districts. Of these, first two, and then three consisted of the Scandinavians. These districts were supposed to have geographical boundaries; but because of language and other practical considerations the Scandinavians were permitted to meet regardless of these boundary lines. The two original Scandinavian conferences were "The Chicago" and "The Mississippi." In 1858 "The Minnesota" was added. These met, at times singly, to edify the congregations where the meetings were held; at other times all three met together to confer about the common interests of the Scandinavians.

The Synod met in different places annually. Its officers were a president, a secretary, and a treasurer. At these meetings the president read his report, in which he merely related what he as a functionary had succeeded in accomplishing during the year and recommended for the deliberation of the meeting such subjects as he deemed practical and necessary. Then the new officers were elected, following

Chisago Lake, Minn., (1856).

Interior of first church at Andover, Ill.

Attica, Ind., (1859).

Geneva, Ill., (1854).

Early church architecture in the Synod.

which each pastor submitted a statistical report from his congregation and field of labor. Finally the subjects suggested and other matters that might arise during the course of the meeting were discussed. There was of course much to be desired as far as results were concerned, but it was an inestimable privilege for the scattered Scandinavians to have these opportunities of meeting together once a year to exchange ideas, share experiences and confer with each other in a common cause. The times were stormy and the issue at times more than doubtful, but within the circle harmony and brotherly love prevailed. Everything was new and crude, the financial means exceedingly limited and each and all had many difficulties to contend with.

The spiritual status of the different congregations varied exceedingly. Here is a picture of the discipline exercised within a northern settlement: The men gathered and went from place to place to punish individuals and "apply the law." One man had been guilty of adultery with another's wife. He was soundly whipped with sticks. And the castigating was so well received that the whole company was invited in for coffee. Another couple were living together without the bonds of holy matrimony. These were ordered to get married within a specified time and immediately obeyed. A third man was trying to appropriate the land of a widow. He was driven out of the settlement, whereupon the whole crowd plowed, sowed, and fenced in a considerable portion of the widow's land and promised to protect her rights. After it was all done the "committee" took a few drinks and "spent an enjoyable evening together." This, of course, was more on the order of "vigilance" than of evangelical church discipline; but their motives seem to have been good, and it had at least one desired effect.

Of another congregation its minister wrote: "After a few months they began to pay attention to the sermon." Of another it is related: "The people were beside themselves with joy (i. e. over the visit of a minister). Services were announced for the following day (a Saturday) in the school-house, and all who could crawl or walk assembled. Many of them had lived there five and six years and during all that time had never heard a sermon. When they began the service by singing psalm 328: 'Blessed Jesus, at Thy Word we are gathered all to hear Thee' (Hit, o Jesu, samloms vi att ditt helga ord få höra)

the singing was smothered by sobs and only after some minutes were they able to continue. — —" At another place, when a visiting minister arrived and introduced himself to one of the members, the latter replied: "Oh, that's d—d fine; now we can have communion." At another the members invited all the strangers to share their frugal meals, showed a cordial interest in each other, associated as members of a single, happy family and shared their temporal and spiritual experiences with one another. The spirit resting over the little flock was that of the early church at Jerusalem. At another place, when the minister returned to his quarters after service, the host and a few of his confreres had placed a pan of whisky on the stove and set fire to the ingredient to prepare a hot drink "after church." The minister affected alarm, grasped the burning pan, rushed to the open window and launched the whole thing into space, calmly remarking: "A good thing I came, otherwise the house might have caught fire."

J. Erlander. P. Palmquist. Johan Jonason.
O. Paulsen. N. Dahlgren. Jonas Engberg C. Sköld.

Laymen present at the organization of the Synod.

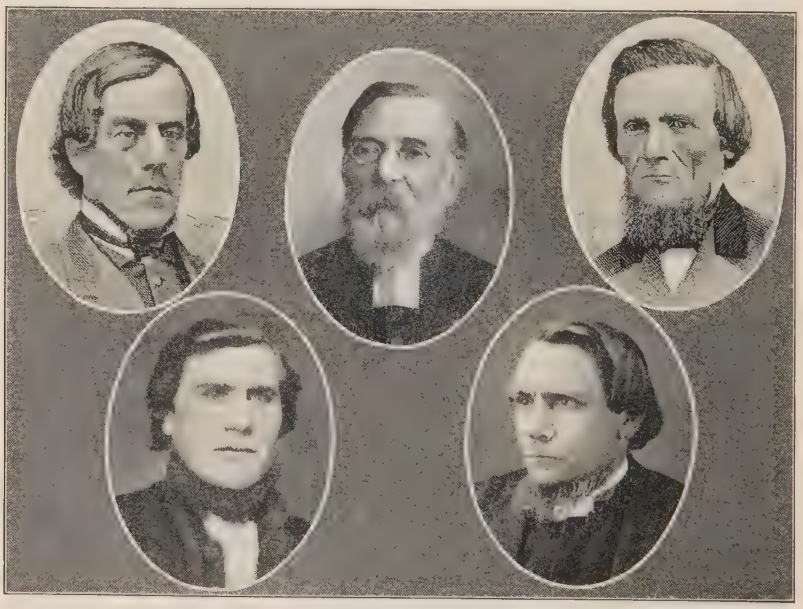
The disappointed "thirsty souls" looked hard at the floor and said nothing. In a letter from still another congregation we read in part as follows: "Lord, Thou Physician of Israel, Thou that art able to do far more exceedingly than we can pray or think, send us a shepherd according to Thy heart! O Lord God, do not permit Thy church to remain empty of both preacher and hearers, but be gracious unto us and hear the sighing of our hearts. Man does not live of bread alone, but of each word that proceedeth out of the mouth of the Lord. Send us Thy word and Spirit; yea, send us what can save our souls. — When the watchman is absent, the deceitful tempter is not discovered so readily. — Help us ere we perish!" We have room for only two more samples: In a certain other congregation the service was carried out by one of the members. When they were through and on the way home, he called out: "Hold on, boys; I forgot to read the benediction," to which they shouted back: "Save it till next time!" But in yet another a few settlers gathered in a private house to celebrate Christmas. They had procured a tree, and candles were placed in the windows. No minister was present, but a leader read the Christmas story in Luke 2, spoke a few heartfelt words and led in earnest prayer; and the simple service made such a profound impression on those present that all embraced each other and wept like little children. O the memories and emotions that must have swept over that little gathering of pilgrims in a strange land!

But the Spirit of God was abroad winning signal victories, and those few ministers of Christ were a band of faithful servants unto the Lord.

They, too, had to endure many privations. Not rarely they suffered actual want. Here is a picture of Rev. Hasselquist's first apartments: The family lived in two small rooms, constituting one half of the house. In the other half lived a drunkard, whose wife scolded from morning till night. The H. family slept on the floor for the simple reason that they had no bed. When it rained the floor was dotted with pretty little pools of water. The table consisted of the trunk in which H. had brought his library. These books, by the way, were called his "idols" by members of other denominations who thought that studies were a curse for a minister. In Rev. Håkan Olson's parsonage at New Sweden — a small log-house — one of the boards in the floor tilted as Hasselquist was crossing the

room. Good-humoredly he clapped his hands together and exclaimed: "There's danger of breaking your legs in the parsonage." At Vasa, Minn., Rev. Norelius and family lived in a single room, which also served as the church. The furniture consisted of a bureau, a stove and a bed. Later on they moved to better quarters— a house provided with a tent-roof. When it rained they slept under an umbrella. When they moved to Red Wing, there was no room to be had, and in all good faith a man told them: "I don't know anything else but for you to move into my pig-sty (a shed) for the present." It was a new one, however, and had not been used for its purpose as yet. But his hospitality was not put in requisition.

The ministers' wives, of course, came in for their share of privations and sacrifice. One was about to become a mother. Her husband, Rev. Hedengran, had to go two miles for help. There were no roads, and the snow was four feet deep. The return was made



John Pehrson, 1821—1901. H. Olson, 1831—1904. G. Peters, 1832. John Johnson, 1822—1882. C. A. Hedengran, 1821—1880.

Sw. Luth. pastors ordained in 1860.

in such wise, that the help stood behind the pastor on the skis he was using on the trip. Much of the time these ministers' wives had to stay at home alone far out in the woods or on the desert plains while their husbands were visiting other mission stations. One minister's family of eight members lived in a cellar 12 by 14. "Allowances" and "style" was not much in evidence. But they were "help-meets", and realizing their experience in small things as well as great we cannot refrain from exclaiming: "God bless them for their Christian patience and self-sacrificing fortitude!"

The salary of one of these pioneer ministers was $270. He received only a part of it. Another received for three years $116, $180 and $240 respectively. A third, $250, $185 and $75. A fourth received as salary for one year one bushel of beans and a few bushels of corn. This was 1854—1858. The fact of the matter was that the people had nothing to share with their ministers. But as far as the annals relate nobody seems to have complained. By the last year several ministers in Minnesota had been able to procure a poor jade and a rickety wagon to serve as a means of locomotion to their Conference meetings. Imagine them arriving in line at the place of meeting after a journey of perhaps 100 miles, or when a few of them camped en route for rest and "refreshments" from their hampers! But "love conquers all things." In regard to individuals, however, it is only fair to add, that "times change and we change with them."

Other pioneer ministers ordained before 1861, besides those already mentioned, were J. Pehrson, J. Johnson, and G. Peters.

The days of all these pioneers were full of labor. They preached literally "in season and out of season," night and day, under the open sky, in barns, in dug-outs, in private dwellings. To have the use of a school-house or a church was a rare privilege. They traveled continually and very often great distances, sometimes on trains, steamers, canal-boats, but more often by team, on horseback or a-foot in all kinds of weather. Sometimes their traveling expenses were paid, more often not. But this was a secondary matter. During their peregrinations they frequently had to sleep out of doors in all kinds of weather, warm or cold, dry or rainy. Sometimes their slumbers were disturbed by a sod-roof leaking water and mud on their heads. "The rain out-doors," wrote one, "was clean." Sometimes they had to

wade or swim flooded rivers. At the same time there was something romantic and cheering in this mode of life. And they were inspired by a freshness of youth, the energy of a "simple life", and the future prospect of victory over their untoward circumstances that made it possible for them to persevere and perform their strenuous work with patience, sometimes with joy. But more than all this it was the power welling up from within—from a soul on fire with the love of Christ—and the Spirit of God breathing upon them from above in response to prayers without ceasing that made it possible for them to endure to the end. Without this they certainly must have succumbed. We of a younger generation are unable to appreciate all this. But when one of these older forerunners, worn out and weary, is laid to rest, let us call to mind what has been, what his work has meant to us, what he has done and endured in the early days of a long ministry. "Others have labored, and ye are entered into their labor."

In the opinion of the early settlers parochial schools was an indispensable means in bringing up their children in the faith of their fathers and in the nurture and admonition of the Lord. Usually the pastor was the teacher. The salary of one was $25 for the summer. Occasionally a layman was employed. One of these received in consideration of his services a few bushels of potatoes at the school-house, where they "froze to death." At times a barn would serve as school-house. Under such circumstances it is to be surmised that the instruction was not always all that might have been desired. Some of the teachers were also cruelly severe. As a sample of occasional order and discipline it is related of one teacher that he brought a sheep into the school-room and butchered it, the instruction proceeding as usual. At the Conference meeting held in Chicago, 1860, it was resolved that "in our parochial schools the children shall be instructed both in our mother-tongue *and in the language of this country.*"

Quite early the Scandinavians began to feel their position in the Synod (of Northern Illinois) not altogether pleasant owing to the laxity in the faith which the other members of the Synod showed at every meeting. But as long as the former were not disturbed in their own persuasion, and as long as they could entertain the hope of arousing a spirit of greater fidelity to the Lutheran faith among

the English and German members, they did not seriously contemplate any separation. They even succeeded in bringing about the adoption of the Augsburg Confession as "a correct and true summary of the teachings of the Christian religion." But during the following years some extreme "new-Lutherans" were received, who would not tolerate any formulas of faith and who did all in their power to tear down every bar that had even the appearance of limiting an arbitrary liberty of faith. When finally the Scandinavians saw from bitter experience that all hope of pure Lutheran doctrine and practice was gone, they decided to withdraw in a body and organize a new Synod among themselves. This was accordingly done at a general meeting of the Scandinavian members in the spring of the memorable year 1860.

This step was hastened in the meantime by the manner in which the Scandinavian professor of theology was treated in the Seminary at Springfield, Ill. Together with other Lutheran synods the Synod of Northern Illinois had founded at the capital of the State an institution for the training of pastors, and because the lack of ministers among the Scandinavians continued to grow serious and only a few could be obtained from the Scandinavian countries, it was deemed necessary and expedient to establish a Scandinavian chair at this institution, partly on account of the language and partly to insure purity and stability in the faith on the part of candidates for the ministry. The question had been discussed at a meeting of the Synod at Waverly (now Leland) in 1855, and again at an extra meeting in 1856 at Geneva, Ill. The idea met with great favor on the part of the other delegates also, and they seemed to approve highly of the motion. Rev. Esbjörn was appointed solicitor to gather funds and to awaken general interest in the cause among the Scandinavian congregations. In this enterprise he succeeded so well that at the meeting of the Synod in 1857 it was considered advisable to proceed at once to elect the incumbent of the new theological chair. The Scandinavians were to have the right of nomination, and the Synod was to ratify that nomination by a formal vote. This was accordingly done, and Rev. Esbjörn, nominated at a Conference meeting in Rockford, was unanimously elected. He entered upon his duties at the institution in the fall of 1858. In the meantime he continued to travel around and solicit contributions to the fund.

A few young men, Norwegians and Swedes, availed themselves of the opportunity and were instructed by Prof. Esbjörn in the two languages and in the theological branches. But before long it appeared that the Board of Directors did not look with entire favor on the marked influence which Esbjörn was exerting on the students under his charge. They were careful, however, not to express their disfavor openly and directly, as that would have been too evident a breach of good faith. Instead he was loaded down with a number of extraneous subjects which seriously hampered and hindered him in the work he was supposed to do. The Scandinavian members of the Synod entered a complaint and received assurance that the matter would receive immediate and due attention. But instead of bringing promised relief the situation was made still more impossible by prohibiting Esbjörn and his students from holding communion service in their own language. In consequence of all this, and because he saw that he could not discharge his original commission as Scandinavian professor of theology, Esbjörn resigned his position and removed to Chicago. All the Scandinavian students excepting two left the institution at the same time. These events occurred in the month of April, 1860.

Quite naturally this step occasioned considerable commotion among the other members of the Synod. They looked upon it as "revolution", even as "rebellion", and condemned it in the severest terms as "unconstitutional" and "un-Christian." The "Scandinavian Professor-Fund" had been entrusted to the Board. But these Directors had taken the liberty of using a part of it to pay off old debts of the institution. Now they attempted to keep what remained "to defray the expenses incurred on account of the Scandinavian students." According to the report of the treasurer of the University the fund amounted to $1,382.40. After considerable difficulty the Scandinavians succeeded in securing about one half.

Meanwhile the Scandinavians of the Synod held a general Conference in the Swedish Lutheran church of Chicago, April 23—28, 1860, to consider what ought to be done. The most influential among the "Americans" also appeared at this meeting, partly to bring accusations against Prof. Esbjörn, partly to justify themselves in this matter, but also to oppose the separation of the Scandinavians from the Synod which they had good reasons to fear would be a main

Hessel Valley, Pa., (1854). New Sweden, Iowa, (1860). Knoxville, Ill., (1855).

Early church architecture in the Synod.

issue. Prof. Esbjörn made a detailed report of what had taken place at Springfield, stated his reasons for resigning his position at the institution, and appealed to the Conference to decide whether he had acted justly or not. After listening almost an entire day to the accusations and calumniations of the visitors against Esbjörn and their lame vindication of themselves the Conference passed a formal vote of thanks to E. and unanimously expressed its approval of the step he had taken. Without further delay it then proceeded to take up the question of withdrawing from the Synod. After mature deliberation it was unanimously decided to withdraw and organize an independent Synod with a seminary of its own.

This important step marks the beginning of a new era in the history of the Scandinavian Lutherans of America. Meanwhile the period of discipline had been a most wholesome one. They had gained valuable experience in the organization and government of a Free Church. They had avoided the evils of a clannish separation from other nationalities and kept in touch with the general development. Above all they had tested and learned the value of a strong doctrinal foundation. Their faith by having to be defended had become stronger and more precious to their hearts, both as individuals and congregations. And now they rejoiced before the Lord in the prospect of being able to begin anew without being hindered by such Lutheran confessors as seemed to take pride in rejecting everything that distinguishes the Lutheran Church from other denominations.

The Synod of Northern Illinois continued to look askance at these Scandinavian Lutheran congregations. Their church papers branded them as revolutionists, formalists, semi-Catholics, et cetera. But at the same time there were many Lutheran churches in the eastern states that justified their procedure and defended them. And this step proved to be a forerunner of the remarkable revolution which took place later on in the Lutheran Church of the East, as we have reason to believe, to her great benefit. Shortly after the separation the Synod of Northern Illinois ordained a student that had been found unworthy by the Scandinavians and sent him out to range among the Scandinavian congregations. He met with poor success and soon returned to Sweden. Later on the same Synod ordained several other Scandinavian students who had embraced the American new-Lutheranism and sent them out to proselytize. One of these, a

Dane, succeeded in causing dissension in the church at Galesburg, and several of the members withdrew and organized a "new-Lutheran" congregation. But on the whole these proselyters accomplished very little among our people.

"The Scandinavian Evangelical Lutheran Augustana Synod" was organized in a Norwegian Lutheran church on Jefferson Prairie, near Clinton, Wisconsin, June 5, 1860. The name "Augustana" is the Latin term for the Augsburg Confession. It was proposed by Dr. Norelius as a suitable name for the new Synod which wished faithfully to abide by this glorious confession to its whole extent. At this time the Synod consisted of 49 congregations, of which 36 were Swedish with 3,747 communicants, 17 pastors and 21 churches; and 13 were Norwegian with 1,220 communicants, 8 pastors and 8 churches. At this meeting 8 candidates for the ministry were ordained, so that the whole number of ministers was 33. The license system in vogue up to this time was abolished, and the Synod ordained its candidates immediately upon their theological examination and before they were sent out to their respective charges.

Norw. Luth. church, Clinton, Wis., where the Augustana Synod was organized.

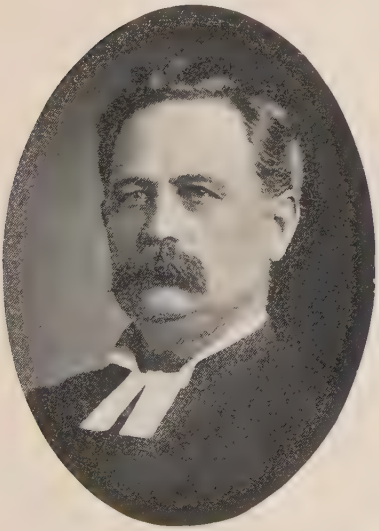
The business transacted at this meeting was: the organization of the Synod and the adopting of a constitution; the founding of a theological seminary; supplying vacant congregations with pastors; and the examination and ordination of candidates for the ministry. Rev. Hasselquist was elected president. That which weighed most heavily upon the heart of the Synod was the establishing of a seminary, because only by this means was it possible to supply the clamoring congregations with pastors. It was therefore decided at once to establish such an institution, and Prof. Esbjörn was elected as its instructor. For the present it was decided to locate the seminary at Chicago, where the First church offered its basement for the purpose.

The Board of Directors elected at this meeting were commissioned to send out solicitors to gather funds in the eastern states and in Sweden and Norway for the new institution. In accordance with this decision the Board sent Rev. O. C. T. Andrén as its authorized agent to Sweden and Norway. He was instructed to petition the king for permission to receive collections in all the churches of these countries. Rev. Andrén left for Sweden in the fall of 1860 and succeeded so well in his errand, that the king granted not only one but two collections to be received two years in succession. The zeal and perseverance which he showed in getting this contribution and his success in overcoming the obstacles placed in his way can never be sufficiently appreciated. Besides he was tireless in making addresses and writing articles for the papers that the collections might be as large as possible. Professor Esbjörn joined him during the summer of 1862 and helped materially to increase the contributions. The whole sum raised in Sweden amounted to over 40,000 crowns, or $10,846.45. Rev. Andrén also succeeded in getting a considerable number of books for the library. The king, Carl XV, donated over 5,000 volumes that had belonged to the library of his father. All this was a great and valuable help in our time of need, for which we are under lasting obligation to the old mother Church. This evidence of sympathy with us occasioned deep gratitude and joy in the entire Synod. But the sense of loss was also great when the two men who had been the means of bringing about this happy result decided to remain in their native country.

Our institution of learning was legally incorporated in 1863 under

REV. E. NORELIUS, D. D., R. N. O.,
President.

REV. L. A. JOHNSTON, D. D.,
Vice President.



REV. JOHN G. DAHLBERG, A. M.,
Secretary.

REV. CARL J. BENGSTON,
Treasurer.

Officers of the Synod, 1910.

the name "Augustana College and Seminary." The same year it was moved to Paxton, Illinois. The Illinois Central R. R. Co. had offered as inducement a certain commission on each acre of land sold by the Board within a certain radius around Paxton and a low price on the land that the institution might need for its own use. The citizens of the little town had also promised a considerable bonus toward the erection of buildings. There was also reason to believe that a large number of countrymen would settle in the immediate neighborhood. The railroad company redeemed its pledges, but not so the Paxton people. Neither did the expected number of Swedes settle in the vicinity. For the latter reasons, and because Paxton was situated too much apart from the synodical center, it was decided to remove the institution to Rock Island, which took place in 1875.

In Professor Esbjörn's stead Rev. Hasselquist was elected as professor of theology and entered upon his duties as such in the fall of 1863. The same year Rev. W. Kopp, a very able man, was called to instruct in the English language, but owing to illness he had to resign after two years and died in 1868. The Norwegian element of the Synod had considerable trouble in getting a man to serve its interests as instructor at the seminary. After repeated disappointments they secured Rev. Wenaas from Norway in 1868, who proved to be a most suitable man for the position. The same year Revs. S. L. Harkey and A. R. Cervin were called as instructors in the English branches and in mathematics and the classical languages respectively. The students numbered at this time about 40. Most of them received free tuition and board. In 1870, by mutual agreement, the Norwegians withdrew and founded an institution of their own at Marshall, Wis. In 1863 the Minnesota Conference established a school near Carver, Minn. It was intended and served as a feeder to the common seminary. It was called the Ansgar's Academy (now Gustavus Adolphus College). Rev. A. Jackson was its sole teacher for a number of years. But all this belongs properly to another article in this album.

That the Synod has had to fight its way through many a battle is evident. It has frequently come in contact with other church denominations; also with other Lutheran synods having different views in matters of doctrine and constitution. And this has sometimes meant differences and contention. Especially has this been

true of its relations with "the Norwegian Lutheran Church of America." This Synod was severely orthodox and did not wish to know of any development of doctrine. It had petrified in the forms of the 17th century. Besides, it defended slavery in spite of the emancipation and the issue of the Civil war. The Augustana Synod on the contrary, says Dr. Norelius, "at the same time that it abides faithfully by the confessions of the Ev. Luth. Church, demands as its goal that this confession shall be the confession of a living faith and by no means only a dead letter; it insists on Christian church discipline; it also believes that there is such a thing as a true development of doctrine,—that is, that the eternal truth, though always the same as to its content, can be developed and understood ever more clearly and fully."

Within the Augustana Synod no important differences of opinion have occurred either in regard to doctrine or church polity. Owing to differences of language and nationality which made it difficult to work together in entire harmony the Norwegians withdrew in 1870 and organized "The Norwegian-Danish Augustana Synod." The same year the Swedish Augustana Synod united with The General Council, organized in 1867.

This latter connection has not been without beneficial results to our Synod. The men of 1870 entertained large hopes from this connection for the future, and many of them have been realized. At present the attachment appears to be only moderately strong, except for our mutual interests in the common mission-field in India. We are, however, at one in the faith, and for the sake of the unity of our Lutheran Church in America our relation to the Council—of 40 years' standing in perfect amity—should not be permitted to suffer. There is enough estrangement between the several camps as it is.

The subsequent history of the Augustana Synod enters very largely into the history of its Missionary Enterprises, its Educational Institutions, its Institutions of Mercy, and its Publishing Interests. But as this album contains a separate article covering this part of the work, we must not transgress. The Language Question and Our Church Polity are also treated separately. There is therefore comparatively little to add in this article.

Outside of these special fields "great events" have been relatively few. Before mentioning these we call to mind the names of the

Presidents of the Conferences, 1919

venerated and influential men who have served the Synod as its presidents: Dr. T. N. Hasselquist, 1860—1870; Rev. Jonas Swensson, 1870 to his death in 1873; Dr. E. Norelius, 1874—1881; Dr. Erland Carlsson, 1881—1888; Dr. S. P. A. Lindahl, 1888—1891; Dr. P. J. Swärd, 1891—1899; and again, Dr. Norelius, from 1899 to the present time.

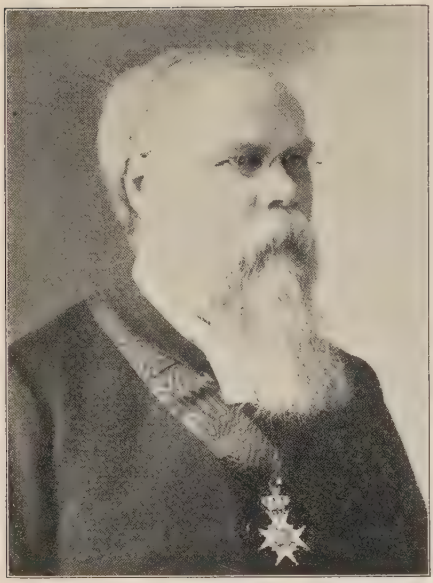
After years of deliberation and discussion a new Constitution was adopted in 1870. This Constitution made our Conferences practically district-synods. Much of the authority as well as the duties of the president of the Synod was placed in the hands of the Conference presidents. The meetings of the Synod took on more the nature of general conventions of the Conferences. Direct representation of the congregations was, however, continued until 1894, since which time there has been limited representation, the delegates being elected by the Conferences—two delegates for each 1500 members.

In 1883 the Synod celebrated the 400th anniversary of Luther's birth. Elaborate programs were rendered in various parts of the Synod, doing much to awaken and revive Lutheran faith and love for the Church that bears his name.

In 1885 we commemorated the 25th anniversary of the founding of the Synod. Again in 1893 the Synod observed the 300th anniversary of "Uppsala möte". This signally important event was celebrated throughout our Synod in a very impressive manner. Dr. K. H. G. von Schéele, bishop of Visby, was the honored guest of the occasion as representative of the mother-church in Sweden and took an active part in our festivities, bringing a cordial greeting from the king and giving eloquent testimony of a common faith. These events contributed not a little to strengthening the ties of affection with the church and land of our fathers over the sea.

The smaller events have been more numerous. These, of course, can not be enumerated. Many of them are not recorded. But they are the events that have determined the course of our development and have been the bricks and mortar in our rapidly growing synodical edifice.

New congregations have been organized in ever widening circles, until to-day our territory extends from ocean to ocean and from the forests of Canada to the Gulf. Our three original Conferences have multiplied to eight, comprising 65 districts and 1,092 congregations.



Rev. P. J. SWÄRD, D. D., K. N. O. (1845—1901)
President of Synod, 1891—1899.

The total number of ministers is 611; members 254,645; contributions $1,607,201.28; value of property $8,077,862. (Statistics of 1908.)

In the local congregations the work has been carried on as at the present time. The children born to us have been received by Holy Baptism into the communion of Christ and his Church. Other accessions have come to us mainly from Sweden. The Christian training of the children has been cared for in the Sunday-school, parochial school and the confirmation class. Too largely, however, these means have been permitted to supplant the training that should have been supplied in the home and by the regular services of the church, and the results are not all that might be desired.

The young people have been organized into Luther Leagues, Bible Classes and Mission Societies and are doing a noble work. The importance of caring for and interesting our young people is being recognized especially of late years.

Ladies' Aid Societies are also making important contributions to the spiritual and financial returns of our work, and the women of our congregations are eminently deserving a special word of recognition for their tireless loyalty, interest and sacrifice. The men continue to share the burdens in this labor of love as far as time, opportunity and means will permit, and are content to "shoulder the heavy end of the log without formal acknowledgment," though the importance of their part should not be, and is not, forgotten. At times we may be too much inclined to take it for granted.

As a Synod we continue to be surrounded by numerous denominations, and it is impossible to escape their influence altogether, even

where it may be desirable. In doctrine we have remained anchored to the Word of God by the strong chain of our "Symbols" or common confessions. This has also been the tap-root of our existence and the secret of our growth and present strength. This is also the hope of our future. To become lax and indifferent in this regard would mean weakness, disease, and death.

The spirit of our fathers, too, we have preserved as a rich and cherished inheritance. Their influence still abides with us. And we pray God to grant us more of their love for our spiritual mother, our Lutheran Church; their strong sense of duty; their staunch faith amid trials and temptations; their unwavering loyalty to the truth tested by time and experience; their spirit of reverence for sacred things, of devotion and prayer! In our present concern about doctrine let us not forget the practical application of that doctrine to life. "Faith without works is dead" both as respects the individual member and the Synod. We cannot help observing on the one hand a certain self-satisfaction with creeds and ceremonies and statistical returns, and on the other a certain "reformed" atmosphere, a "liberalism," that is not always a sign of healthy and independent conviction, but as often an indication of a loss of connection, lack of religious interest, self-sufficiency and worldliness. We are in danger of ossification on the one hand and of neurosis on the other. Formalism or cant, and laxity or irreligiousness are equally to be avoided. A Christian spirit of love directed by the pure doctrine of our inheritance is the truth to be jealously guarded and preserved.

But the Lord of his Church is our hope. We need neither fear nor trust in men. He has already shown us that individuals are not indispensable. Such have come, have made their contribution, and have gone to their reward. They have been dear to us, and they have put the stamp of their character upon our Synod. And we thank God for the names recorded in our annals and for those only recorded above. But God has made it apparent that our Synod is not built upon any human being or beings. It is built upon the Rock of Ages. For the same reason we need not fear what men may do. "If this counsel or this work be of men, it will be overthrown; but if it is of God, ye will not be able to overthrow it." We believe that God deals with his Church as he deals with the nations. The waves of history rise and fall; the winds and the currents vary; sometimes storms arise

and the sky is overcast. But through it all he keeps watch above his own and guides his Church ever nearer to the destined goal.

As we look back upon the past, let us unite in grateful thanks for the great gifts and blessings we have received at his hands, for his unfailing patience and for his unvarying faithfulness toward us. And as we look forward into the future, let us also unite in humble prayer for his continued favor and guidance—for the light and strength and grace we need to further his cause among those entrusted to our care!

It now devolves upon us, a new generation, to continue the work of our predecessors with the same vigor and in the same spirit as they. And in so far as we imitate their example, so eminently worthy of our emulation, we may still look forward to similar results. The same God and the same promises are ours. Our methods may vary and our language may change. We may even find it necessary to consider many a problem from a different point of view. But our goal is one and the same—the salvation of souls, the glory of the Christ, and the coming of the Kingdom!

"He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things?" "In all these things we are more than conquerors through him that loved us."

C. J. Södergren.

Prof. L. P. Esbjörn
1808—1870

Church Polity of the Augustana Synod.

I. Historical and Other Observations.

The Augustana Synod in Line.

COMPLAINTS suggestive of defects and shortcomings of our system of church government have time and again been made. But if it be characteristic of the Lutheran Church throughout that her doctrinal development was matured much sooner than her organization and polity, and that organization has never been a distinguishing glory of Lutheranism, the same is presumably true of the Augustana Synod also. Our pioneers might have adopted either the Territorial or Collegiate systems of Germany, or the Episcopal government of the Church of Sweden, or the Congregational system of America, and still be in the line of succession. Indeed, it is quite Lutheran to hold that "no specific form of government and discipline for Christ's Church was prescribed by the Scriptures," and in adopting, in the main, the principles of earlier organizers our fathers placed themselves on solid ground.

Had the Church of Sweden taken hold of the emigration, things might have shaped themselves quite differently, but perhaps not more advantageously. As it was, Swedish Lutheranism was thrown on its own inventive resources. But in spite of its declaration of independence as to polity the Church of Sweden has awarded the Augustana Synod the much coveted relation of "Daughter Church in America," thereby ratifying anew the confessional principles that the Lutheran Church has no set system of church government or polity,

though that venerable mother might have wished that her daughter had taken after her. Not even the smiling approaches by the Anglican Church could persuade the archbishop of Uppsala and his associates to accede to principles in any way detrimental to the Daughter Church.

The Synod in its Formative Throes.

From these prefatory remarks the inference is easily made that Swedish Lutheranism in its genesis was, if not "void", yet "without form," with a "darkness" of inexperience in ecclesiastic affairs "brooding" over its necessarily chaotic state. Conducive towards making difficulties still more difficult was the pioneers' coming here in separate groups, widely scattered, woefully straitened in their circumstances, without houses of worship and without pastoral oversight, without—as has been intimated—any ecclesiastical connection with their fatherland, preyed upon by crafty impostors, worthless adventurers, deposed clergymen or such as claimed to be clergymen, but were not, with false brethren and fanatics, there not being a shadow even of organization. When the idea of organizing arose in their minds they were tantalized by the realization of being like scattered sheep, surrounded by wolves in sectarian garb — at most a church in the wilderness. Yet so far from losing their ancestral faith, or being alienated from the religion of their childhood, our pioneers were animated with the earnest longings for the "order and fellowship" of their own Church. They brought with them the pietism then aglow in the fatherland. Thus it was that one warm heart met the other everywhere, drawing nearer and nearer, until the Pentecostal flame arose on Jefferson Prairie in the blessed year of our Lord 1860 and united them "with ties that bind" into "the Scandinavian Evangelical Lutheran Augustana Synod", later on "the Augustana Synod", from which event the polity of the Synod properly dates, though splendid feats of righteous diplomacy were recorded previously, as gathered from our relations with the Synod of Northern Illinois as well as with other bodies.

Specific Form of Christian Life.

The polity of a given Church is always an index and an expression of its inner life. Then, if it be true — as has been admirably set forth by competent writers—that Lutheranism is a specific form of Christian life and a mode of giving and receiving and living the truths of Christianity, the same is eminently true also of Swedish Lutheranism in America. The specific mission of the Augustana

Synod could not be out of harmony with and certainly not antagonistic to the Church in its entirety. The religious life imbibed by it would naturally be effective in moulding and giving color to its polity. We must confess to several divergences, but may there not be discerned a providential guidance in this also? Experiences, environments, education, national peculiarities, personal gifts, etc., have, so let us hope, in our case worked together in making us a salt unto others. In order that we might more effectively serve our Lord and Master, we have found it best, in quite a number of instances, to temper our zeal with discretion, as is indicated by attempted or effected changes in our older Constitutions, or in explaining certain features in them, to wit, our position towards secret societies and our extending to women the right of voting in congregational affairs. But in the main we have adhered quite rigidly to the principles set forth from the very outstart.

"Peace, not Pieces."

Our polity in regard to sister synods may at times have been characterized by an uncouthness peculiar to the Viking blood, but beneath this uncouthness ran, if we understood our own hearts, the deep and steady irenic undercurrent of "peace, not pieces". Even in our relations to other Protestant communions we strive to be irenic, though uncompromising in doctrinal questions and unionistic movements, and the bitter controversies that raged at times and the equally bitter words that fell are mere incidents in the Synod's history. But our love for peace has rendered us cautious as to false peace — a "peace when there is no peace." Our effort was to be candid and honest — we certainly were outspoken. Our standpoint concerning secret and other irreligious societies sufficiently marks our dealings in our councils of war and of peace in relation to the unchurched and unchurching surroundings, while our uncompromising stand in reference to pulpit and altar fellowship in consonance with the *Galesburg Rule* and in other quite drastic measures on the floor of the Synod places us on record as squarely antagonistic towards the latitudinarian unionistic tendencies within non-Lutheran communions. Turning over the leaves of our Constitutions reminiscently we find that their different articles and paragraphs mark so many battlefields where the Synod fought the battles of the Lord, while at the same time they are—the Lord of Hosts having spared us the Waterloos—so many and durable monu-

ments of victories, each bearing the inscription: "And there's none other God, he holds the field forever." And still these monuments may after all be only a small part of the Synod's history, though hedges are not unimportant to vineyards.

The Polity Congregational.

Before the idea of Conference or Synod was conceived in the minds of the first settlers, there were congregations, and whatsoever there was of government within them originated with those scattered groups that, one way or another, organized themselves into congregations with perhaps no view of constitutionally uniting the one with the other into a general body. Each group made its own laws and enforced them without any advice or interference whatsoever. Of some of them it might, indeed, be said in the words of St. Paul that they had not the law, but did by nature the things contained in the law, these, having not the law, were a law unto themselves. It was natural, therefore, that those particular churches in the *diaspora* were to occupy an important part in shaping the destinies of the Swedish-American Church and her polity along the entire line until the final adoption of the Synodical Constitution in 1894 and the Congregational Constitution in 1907.

The polity was so markedly congregational that the Synod continually stood dangerously near being an advisory body only. The individual churches adopt their own Constitution and define their own position doctrinally and otherwise. The wording is dictated by the Synod, and it does, indeed, enjoin its adoption, but the individual churches do the adopting in such a manner that one is often reminded of the saying, "Man proposes but God disposes." In the words of Dr. Jacobs on the position of synods "the Synod has no more power than the congregations uniting in synod confer when they accept the synodical constitution, the final decision resting in all cases with the congregation." A telling illustration of this self-asserting independence was in evidence when the individual churches either directly refused to accept or silently passed by the New Britain Constitution, this feature of individualism reaching its culmen in an entire Conference refusing to receive congregations that had adopted the New Britain Constitution, hardly excusable even in the light of jealously clinging to the prerogatives, real or presumed, vouchsafed by the fathers. On the other hand such congregations that accepted said

Pecatonica, Ill., (1857). Rockford, Ill., (1856). Berlin, Ill., (1858).
Lindsborg, Kans., (1869).

Early church architecture in the Synod.

document evidenced their liberty of action in so doing. Obstinate congregations and Conferences might, of course, be disciplined, but as such action would be productive of much strife, the Synod acquiesced to the extent of referring the Constitution to a committee for revision. Whether such independence will prove detrimental or not remains an unsolved problem. It certainly is not an ideal condition of things, but it nevertheless exists.

II. The Congregational Constitution.

Built on a Rock.

The peaceful and successful development of governmental principles, "proving all things, holding fast that which is good and abstaining from all appearances of evil", apparently centers in the hope and the surety that the congregations adhere to the Word of God as the supreme rule of faith and works and to the standards of the Lutheran Church. And, indeed, on this point there has been no wavering. By their Constitution the congregations bind themselves "as Christian churches in general, and as Evangelical Lutheran churches in particular" to hold fast to the "Holy Scriptures as the revealed Word of God and as the only sufficient and infallible rule and standard of faith and practice", also to accept and confess not only the three oldest Symbols (the Apostolic, the Nicene and the Athanasian), but also the "unaltered Augsburg Confession as a brief and true exposition of the fundamental doctrines of Christianity, said Confession being understood in accordance with the further development of these doctrines in the other symbolical books of the Lutheran Church." Furthermore the congregations bind themselves to "use orthodox books at divine services as well as for the instruction of the young."

From this it will be seen that the congregations, each and every one, have placed themselves, voluntarily and irrevocably and without one dissenting voice, on the Rock of Ages. Out of this fertile ground grew all other rules and regulations in the past, and it is an inspiration at the end of these fifty years to know that no congregation, or any member thereof, was in any way or manner coerced to make this declaration of faith. This steadfastness was neither a product of

"stale orthodoxy" or "inherited dogma", for they "believed, therefore have they spoken", individually and collectively. And out of this fulness of living conviction came also the earnest desire of uniting into a Synod, thus safeguarding against detrimental individualism, schism and other disintegrating agencies.

In referring to our church polity as "congregational" it must, however, be borne in mind that it is not Congregationalism in the sense of the go-as-you-please arrangement of the Congregationalists, whereby each individual congregation may or may not, as the case may be, teach and practice anything and everything that comes along. This idea is so far from being an integral part of our Constitutions that they, on the contrary, vigorously repel the very shadow of the same, it being firmly and irrevocably established that those Articles (I and II) which concern doctrine and the preaching of that doctrine, also the use of orthodox books at public services and in teaching the young, *"shall never be altered or amended."*

Qualifications and Duties of the Pastor.

Next to having the gospel of salvation in its purity is having a "minister of the sanctuary", who has "prepared his heart to keep the law of the Lord, and to do it, and to teach in Israel statutes and judgments." And very properly the Congregational Constitution provides that the pastor be duly tried ("behörigen pröfvad"), legally called and properly accredited to perform the duties of his office. He shall be a member of the Lutheran Synod with which the congregation is connected, or become such at the next meeting of that Synod; preach the Word of God and administer the Holy Sacraments in full accordance with the Confession of the congregation; be a true and sincere Christian; lead a pious and edifying life; visit the sick and the needy; be diligent in the religious instruction and proper training of the young; comfort, teach, reprove, admonish, exhort and warn, both publicly and privately, as the Word of God directs (1 Tim. 2).

Organizing a Congregation.

It is of interest in this connection to observe the importance the Synod attaches to the organization of a congregation. No congregation may be organized unless worthy material is in evidence, and no organization can be effected unless directed by a pastor who conducts religious service and explains the importance and privileges of having an organized congregation. The names of the persons desiring an

organization are then recorded, upon which a formal resolution to organize is passed. The Constitution having been formally adopted, the organization document is signed by each person or by the officers elected and empowered to do so. No congregation may be received into the Synod unless it is incorporated in accordance with the laws of the state where it is located.

The Pastor's Privileges.

First of all he is the chief member of his congregation and its leader. The members are to respect him, follow him, obey him, and to provide for his proper support. He is the president *ex officio* of the church council and calls the executive body of the congregation together whenever he sees fit, and no business relating to government or discipline shall be transacted without his knowledge and assent or in his absence. He may also *ad interim* exclude unworthy members from the Lord's table. He calls all the corporation meetings of the congregation, annual as well as extra, and presides over them *ex officio* and holds the deciding vote in case of a tie, and exercises other ruling functions within the congregation. Charges against him shall not be entertained unless supported by testimony of two or three trustworthy witnesses.

The Election of Pastor and His Installation.

The Church Council has the right of nominating the candidate, and may, if need be, invite a Lutheran minister or a candidate for the ministry to preach a trial sermon, that the congregation may be given opportunity to know him; or, it may surrender its right to the meeting.

It is the accepted sense of the Constitution that only one candidate at a time may be invited to preach a trial sermon, and that only one candidate may be nominated and voted on at one and the same meeting. If the candidate be voted down, the same procedure has to be repeated.

But in cases where the choice of candidate was left with the congregation, liberty was often taken to invite several ministers to preach before nominating and voting, and as far as the *tacent clamant* theory goes this procedure has been legal, for no complaints have, as far as known, been made or entertained.

To make the election legal the congregational meeting for that purpose must be announced on a Sunday and not less than ten days

Zion, Rock Island, Ill., (1907). Paxton, Ill., (1908). San Francisco, Cal., (1905).

Recent church architecture in the Synod.

previously. The voting is done in the following manner. The presiding minister calls the names of the voters and each person gives his *yea* or *nay,* a two-thirds vote of those present being required for election. Absent persons may, however, vote by certified ballots. A certificate of election, signed by the presiding minister and the recording secretary, shall be left with the Church Council, who shall issue the call to the person elected.

Should neither the Church Council nor the congregation know whom to call, the president of the Conference or of the Synod may be appealed to for advice.

When possible the pastor thus called shall be solemnly installed into his office by the president of the Conference, assisted by other ministers. At the installation the pastor shall solemnly bind himself to teach, publicly and privately, in accordance with the Word of God and the Confession of the congregation, and to hold his ordination vows and the Congregational Constitution inviolate, upon which the care of the flock is officially entrusted to him in the name of the triune God.

Discipline of the Pastor.

Should the pastor be guilty of negligence in his office, or of unbecoming actions the Church Council and, as the case may develop, the president of the Conference shall earnestly admonish him. Should such admonition prove ineffectual, and should the welfare of the congregation require a change of pastor, a motion to that effect shall be entertained at a congregational meeting. As previously stated, charges against him shall not, however, be entertained unless supported by the testimony of two or three trustworthy witnesses (1 Tim. 5: 19), and he shall not be dismissed unless two-thirds of those voting shall be in favor of dismissal.

Appeals.

Should difficulties arise within the congregation which it is unable to adjust, the congregation or any part thereof may appeal to the Conference. Should the decision of the Conference prove unsatisfactory, appeal may be made to the Synod. Disciplined parties, pastor or members, may appeal to both authorities in the order designated, but the decision by the Synod shall be final in all instances.

In all cases to our knowledge civil courts have upheld our Constitution.

The Church Council, Its Qualifications and Power.

The executive government of each congregation is vested in the Church Council, of which the pastor is president *ex officio*. Its members are, with the help of God, to live a Christian life in their own house and before the entire congregation; conduct, in the absence of the pastor or in case of vacancy, the public devotion; in general to exhort to and promote a true and living piety; visit the sick and provide for needy and destitute members; see to it that the pastor, in accordance with the Word of God, receives his proper maintenance; also that the children and the youth of the congregation are instructed in Christianity, and that schools for this purpose are established and maintained; with the pastor to constitute the school-board; together with the pastor work for the advancement of missions; in general see to it that everything within the congregation, especially at the divine services, is conducted decently and in order.

The temporal affairs are entrusted to the Board of Trustees, and, with the Deacons, they constitute a General Board. The Trustees, however, have no power to interfere with the spiritual affairs of the congregation, or to exclude the congregation from the church, or the pastor from the pulpit, or in any other way hinder him from exercising his duties. Deacons as well as Trustees are to be installed in their office.

Discipline of Deacons and Trustees.

Should a deacon or trustee make himself guilty of carelessness in his conduct or negligence in performing his official duties, the Church Council shall earnestly admonish and warn him. Should this not have the desired effect, the Church Council is empowered to suspend him from office and, if need be, appoint some other competent person in his place until next annual meeting of the congregation, when his case shall be taken up, and, if he be found guilty, he shall be deposed.

Reception of Members, Their Duties and Discipline.

Children and unbaptized adults are received through baptism. Baptized and confirmed persons, however, who are morally and otherwise qualified and not members of Masonic or other secret and irreligious fraternities, are publicly received in accordance with a prescribed ritual similar to that for confirmation. This mode of receiving as members non-Lutheran persons has the validity of confirmation.

This rule, however, was modified in 1895, at the instance of the

New York Conference, to the effect that persons coming attested by the mother Church in Sweden may be received as members on subscribing, in the presence of the Church Council, to the Constitution of the congregation.

As a matter of course children of non-members become members by baptism, but it is nowhere stated that such children are to be enrolled in the Church Record, and consequently their names are entered on the Record of Baptism only.

It is the sacred duty of the members to lead a Christian life; to be in their intercourse with one another affectionate, meek, and peaceable, endeavoring, with admonition, consolation and encouragement to edify one another in their holy faith; to promote the unity and welfare of the congregation; diligently and prayerfully read and search the Word of God and to keep the Lord's day holy; diligently to attend the public services and devotional meetings of the congregation; make reverent use of the Holy Sacraments; be instant in private and family prayer, in order that they themselves may grow in grace and sanctification, and the kingdom of God and his holy name by them be glorified.

It is the duty of every member, when summoned, to appear before the Church Council and to submit to the regulations and discipline of the congregation; according to their ability to contribute to the support of the pastor and to all other objects of church work.

Members neglectful of their duties are to be warned and admonished by the Church Council. Should any one thus warned and admonished persist in neglecting the public services or other duties heretofore referred to, such person shall not remain a member, but be stricken from the list of members and his dismissal be announced to the congregation. Such persons forfeit all claim to any share of the real or personal property of the congregation. Discipline reaches its culmen in excommunication. Among causes for excommunication may be mentioned abandonment and misinterpretation of, or open opposition to the doctrines of the Church, falling into gross transgressions, such as drunkenness, licentiousness, profanity, malice, slander, or Sabbath-breaking, or uniting with Free Masons or any other secret or irreligious society, or a conduct that causes offence and distress to the Church of Christ.

The Church Council shall, however, restore to the full enjoyment

Immanuel, Kansas City, Mo., (1900). New Scandia, Minn., (1908). Pittsburg, Pa., (1908).

Recent church architecture in the Synod.

of all the privileges of the Church such suspended persons as give satisfactory evidence of true repentance and reformation.

Right of Property.

In case of a division within the congregation its personal property or real estate shall forever belong to those who faithfully adhere to the Constitution and remain in connection with the Synod to which the congregation belonged before the division.

III. The Synodical Constitution.

A Bond of Unity.

For this document it may be assumed that it embodies the ripened fruit of experimental church government of the half century just completed, and it certainly bears the marks of earnest efforts towards a goal. It may not be final in its details but its earnest tone throughout is the voice of one crying: "Prepare ye the way of the Lord, make his paths straight", in fact the glory of it is the unifying spirit pervading the same. In every paragraph we behold anew that same Christian spirit which during these blessed years of endeavors actuated our people gathering themselves into congregations, and we find it strong enough to unite these congregations into that Congregation of Congregations — *the Synod.* If ever a feeling of disappointment over the fact that the Synod had no power above what the congregations conceded was productive of misgivings, as it undeniably was with a strong minority, this "book of the covenant" sufficiently demonstrates the solid fact that our congregations could and would, without surrendering any of their inherited or acquired prerogatives, extend governmental rights and functions to the Synod to make it legislative enough and supervisory enough and disciplinary enough for all practical purposes. And may we not say of it, *vox populi, vox Dei?*

What Constitutes the Synod.

In the wording of this Constitution the Synod shall consist of all the clergymen and congregations in regular connection with the same. Congregations within a given territory shall unite into Conferences, the number and boundaries of which are to be decided by the Synod, and shall be represented at the Synodical meetings by an equal number of clerical and lay delegates, elected, with their alternates, at the an-

nual Conference meeting, the number not to exceed two delegates (one clergyman and one layman) for every fifteen hundred communicants or larger fraction thereof. No one not a voting member in some congregation within a Conference shall be elected delegate. These delegates, together with the members of the Synodical Council, the officers of the Synod, the members of the Theological Faculty, the President of Augustana College and Theological Seminary, a delegate from each of the boards of directors of the different departments of activity under the direct control of the Synod and which are duly incorporated, and a delegate from each of the boards of directors of the Conference institutions of learning shall constitute the voting members of the Synod in session. In case of changes in officials the receding officers retain the right to vote until the adjournment of the meeting. Two-thirds majority of the elected delegates shall be present to make the meeting legal.

In these vigorous strokes of the pen the Synod emerges from whatever may have been uncertain in the polity of years past. The mutual relations between the pastor and the congregation, their relation to the Synod and the Conference, the relation of the respective Conferences to each other and to the Synod, and the position of the institutions of learning is hereby firmly established, giving marked prominence to the ministerial office of the Church.

Diverging views have with us, as elsewhere, been held on the ministerial office, and it has been claimed that former Constitutions had not given due prominence to the ministry. The unappreciative stage reached its *Canossa* when one of the founders of the Synod could not retain his seat in the Synodical meeting because he, for the time being, and that too from overwork, was without a pastorate, and when an attempt was made to relegate pastors without pastorates to the category of "honorary members", thus excluding them from the Synod and the Church of Christ, unless they formally, like perfect strangers and laymen, joined some local church within the realm, leaving to them as a heritage from their ordination and as a reward of their strenuous labor in the vineyard the empty title of — "pastor", but otherwise practically putting them under the ban.

Considered in this light this "new" Constitution is to all intents a repetition, clothed in dignified language, of the famous declaration: "Nach Canossa gehen wir nicht" (To Canossa we go not). Guarding

on the one side against hierarchism and on the other against separatistic arbitrariness, the Synod, consisting of an equal number of clerical and lay delegates with equal rights, assumes the power of governing the Church, thereby preventing disorganizing legislation. It also establishes that *synodical* form of church government is in full harmony with the principles of polity set forth in the Lutheran Confessions.

Scope and Purpose.

The purpose of this Synod is to ward and promote the Evangelical Lutheran Church. To this end it shall have the power:

To have in charge, control and direct, the general mission work — Home as well as Foreign;

To maintain and regulate the common educational institution — The Augustana College and Theological Seminary;

To regulate in general the educational work within the Synod;

To adopt, improve and enjoin the uniform use of liturgical and other books for the public services and for the instruction in Christianity;

To see to it that edifying and orthodox religious papers and books are published;

To arrange for theological discussions, and to preach the word of God;

To examine, improve and adopt proposed amendments to Congregational and Conference Constitutions;

To entertain and pass upon questions referred by the Conferences to it, as also cases of appeal from parties dissatisfied with decisions by the Conferences, such appeals to be made in writing and in compliance with the Constitution of the Conference, and

To appoint delegates to other Synods and to the General Council.

It will readily be seen that each and every clause opens up avenues towards almost unlimited possibilities and opportunities. In calling into view at the outstart the entire "Evangelical Lutheran Church" the Synod not only renews its allegiance to the "Mother of Protestants," but it also officially pledges its hearty sympathy with and its co-operation in furthering the kingdom of Christ in all lands. If the field of the Lutheran Church be "the world", the Augustana Synod desires to be in the midst of it, sowing the good seed until the "end of the world", when the "reapers" shall put an end to all human efforts in time.

The Synod does not in its Inner or Home Mission confine itself to its "kinsmen according to flesh", but through its Americanizing and Americanized members it extends a helping hand, in common with other Synods, towards other citizens in the land of adoption who know not the Lord who "standeth in the midst of them", or through negligence or indifference of "riotous living" have "wasted their substance."

In the foreign field the Synod is represented in India and in China.

But the scope is widening in other directions. The Synod, in the wording of the Constitution, regulates not only the principal Institution of learning in Rock Island, the property of the entire Synod, but it regulates also all other educational interests within its territory. This responsibility naturally covers the creation and maintenance of new Colleges and Academies, not to forget the parochial schools. It imposes the duty upon the Synod to control the courses of studies and their quality, the character of the teachers and professors, the trend of the books used, as the President of the Synod at its last meeting very properly emphasized — all to the end that the minds of the young be not poisoned by the narcotics of the "profane babblings and oppositions of the knowledge, falsely so called", thus forestalling the calamity of "making spoil of them through philosophy and vain deceit, after the rudiments of the world, and not after Christ."

This "regulating" the Synod performed indirectly, almost perfunctorily, through its hitherto orthodox and zealous Boards and the Boards of the Conferences, which in their turn presumably relied upon their corps of professors. But this question of educating the young men and women is so serious in its character, involving, as it does, such momentous possibilities one way or the other, that heeding the letter of the law might prove beneficial in more than one direction. "An ounce of prevention is better than a pound of cure" in ever so many instances. The character of the theological instruction imparted in the Seminary may be ascertained through the *Colloquium* held with candidates for the ministry, but the results of the College education are not so easily determined. As a matter of fact neither the Synod nor the Conferences have so far realized the full import of the provision in the Constitution: "To regulate in general the educational work within the Synod" (I allmänhet reglera undervisningsväsendet inom synoden), and consequently there is a lack of harmony in

method as well as courses, not mentioning the establishment of Colleges and Academies at will to the extent of almost flooding certain localities with such institutions, thereby creating a rivalry not productive of good will, nor the raising of educational standards. The enactment that the congregations and the Conferences live up to the Synod's Constitution and its decisions certainly gives the Synod the right to be heard, being a corrective of detrimental enterprises.

The provision concerning the publication of books, papers, etc., has seemingly been better understood and enforced.

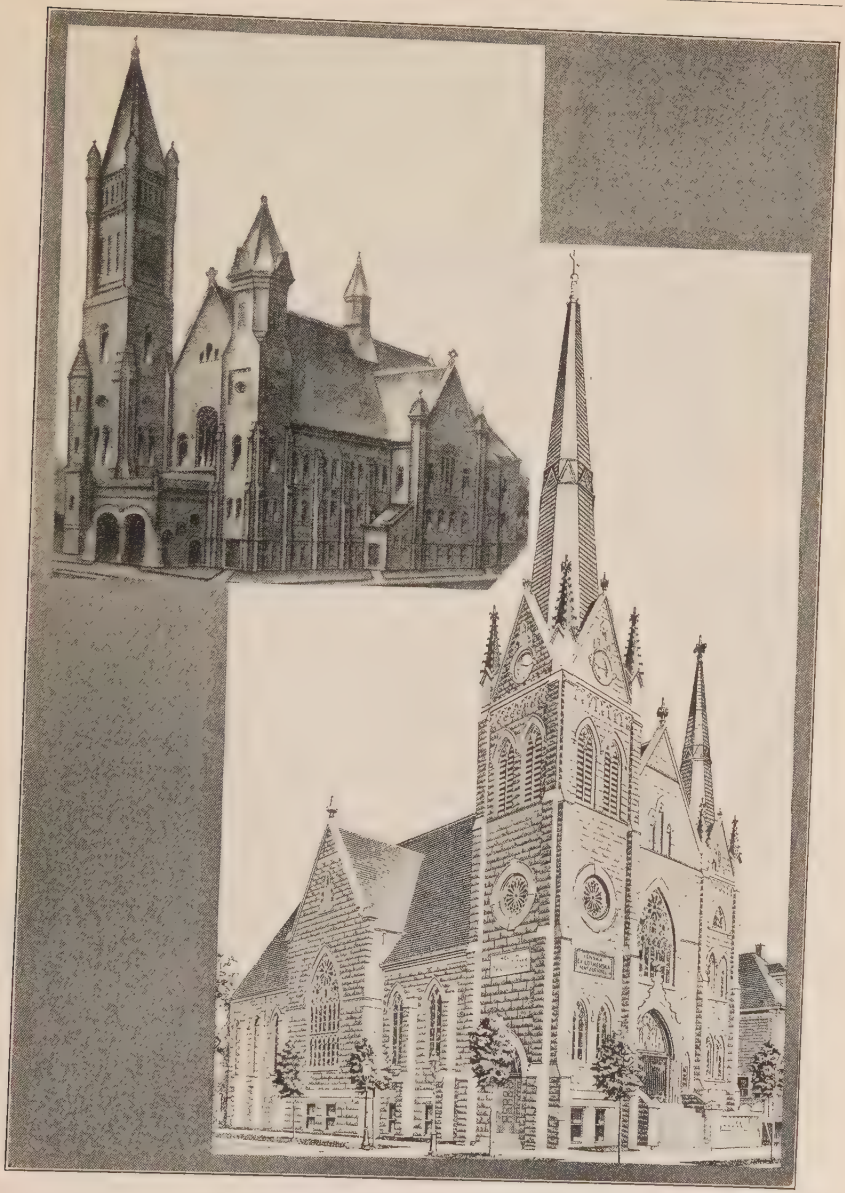
The Mission Board.

In this connection the Mission Board might advantageously be brought into view. The enactments concerning the same are that the Synod shall, in order to effectually prosecute its missionary work, at every regular meeting appoint a Mission Board, consisting of the President and the Vice President of the Synod, four ministers and four laymen. It is also provided that only such persons be elected to this Board as reside near each other, in order that its meetings may be frequent and inexpensive. In case of vacancy the Board completes itself. The President is *ex officio* its chairman. Its duties are the calling and sending of missionaries to fields that do not come under the care of the Conferences; to decide upon the salaries and the duties of the missionaries; to awaken and maintain a missionary spirit in the congregations through articles in the church papers and through reports on conditions of the field; to make a complete report to the Synod of its doings, its receipts and disbursements; in general to execute all decisions concerning Home and Foreign missions. At each annual convention the Synod fixes the amount needed for carrying on the general mission work, and the contributions are distributed between the Conferences.

Qualifications and Duties of Officers.

All the officers of the Synod, excepting the Treasurer (who may be a layman), must be clergymen, and are to be elected for a term of two years, a majority of votes cast being necessary for election. They are to serve until their successors have been elected.

The qualifications to be taken into consideration, particularly with reference to the President, are piety, steadfastness in the Evangelical Lutheran doctrines, learning and good judgment. His duties and privileges are:



First, Jamestown, N. Y., (1893). Ebenezer, Chicago, Ill., (1904).

Recent church architecture in the Synod.

To ordain candidates for the ministry;

To make a report, at the beginning of each ordinary meeting, of the condition of the Synod, and at extra meetings of the conditions that brought them about;

To make a report, at the beginning of each regular meeting, of the Synod and the kingdom of God;

To take part in all deliberations, and to cast his vote; the opinion he entertains, in case of a tie vote, being decisive;

To appoint all committees not otherwise provided for by the Synod;

To guide and counsel the ministers in their pastoral duties, and, if need be, to exhort them to fidelity and a holy life;

To devote his attention to affairs ecclesiastical, religious and moral, within the Synod, not neglecting to give timely warning against things that lead astray;

To see to it in general that enactments by the Synod are lived up to;

To attend, if possible, the meetings of the Conferences and assist them in their deliberations and in their work, and

To exercise a general supervision over the Synod.

His Discipline.

With the power invested in the President follows great responsibility, public and private, and the Constitution provides that he, in case he be reputed erring in doctrine or life, be subjected to inquiry before the Synodical Council, convened by the Vice President, and, in case of conviction, be suspended from his office until the next synodical meeting whose decision is final.

Qualifications of Ministers.

These are practically the same as set forth in the Congregational Constitution, providing, however, that ministers from other than Lutheran bodies, as well as those from other Lutheran synods, shall subscribe to the Doctrinal Articles of the Synod (identical with that of the Congregations), adding that they must possess necessary education and other requisites for the office, also that those from non-Lutheran communions be re-ordained, stress being laid upon non-membership in secret or other irreligious fraternities.

Conditions for Ordination.

Canditates for ordination must hold a regular call from some congregation or pastorate or from the Mission Board of the Synod or

a Conference; be well founded in the doctrines of the Lutheran Church, and to have led a life that bespeaks a living faith and true piety; hold a certificate of having acquired an education required by the Synod, a two-thirds majority vote of the ministerium, i e., the ministers present at the meeting, being required for admission.

As to studies, it may be remarked, the requirements are a complete College and Seminary course (the latter being three years).

The Synod has, however, found it advisable, on account of insufficient supply of ministers, in extraordinary cases to make exceptions to this rule, and has ordained elderly, experienced, able and practical men who have been recommended by a Conference or the Synod's Mission Board and have held certificates from the Theological Faculty concerning needful equipments for the holy ministry.

Discipline of Ministers.

The Synodical Constitution reaffirms the right of the Church to take the preliminary steps in disciplining the pastor, which may, indeed, result in severing him from his pastorate. Should the offense, however, be of such a nature as to involve suspension or deposition from the ministerial office, the matter must be referred to the Conference. Should the accused minister have his field outside the Conference, his case is to be brought before the President of the Synod; and in all cases the accused may appeal to the Synod as the highest tribunal, have his witnesses heard, etc., but he cannot employ a lawyer Two-thirds majority is required for suspension, deposition or severance of his connection with the Conference or the Synod.

Lay Preachers.

Lay preaching is not expressly mentioned in the present Constitution, but it has its own interesting history in the development of the Synod. This history might be expressed in the one word — *Necessity.* The Synod was imbued with the spirit of compassion that was in Jesus when he beheld the multitudes without shepherds and "appointed seventy others and sent them two and two before his face into every city and place, whither he himself was about to come" (Luke 10: 1). The harvest indeed was great, but the laborers were few. The dangers besetting an uncritical and uneducated lay preaching without systematic training were fresh in the minds of those pioneers, and they stepped very cautiously, as is gleaned from the original Constitution of 1860. This document authorizes the use of

licensed lay preachers or, as they were named, catechists, with the right to preach, catechise, hold devotional meetings and privately encourage a godly life. The license was to be issued by the President to worthy persons, especially theological students, for a certain limited period. This catechist was to be given a congregation under supervision of a pastor, or serve as traveling preacher in fields without pastoral care ("själavård"). It was his duty to keep a diary of the work performed, and at each annual meeting of the Synod he must deliver a sermon written by himself. In case of unavoidable absence he was to send his diary, his sermon and his excuse to the Ministerium.

In conceding the right to the Conferences to retain the institution and in allowing the congregations to employ students from our Seminary and our Colleges during their vacation, the present Constitution practically ratifies the original enactments to employ pious, orthodox and gifted laymen, giving preference to theological students, in vacant congregations or as assistants to pastors, or on the mission field. A *venia concionandi* is to be given to them.

It is expressly enjoined that they perform their duties faithfully, preach and instruct in accordance with the Confessions of the Church, obey their superiors, attend the mission meetings of the District (each Conference being divided into so many "Mission Districts"), and, if necessary, the Conference meetings, report in writing to the President of the Conference previous to the annual meeting, keep the Church Records in vacant congregations, report their arrival to and removal from the place to the President of the Conference, in the latter instance giving a complete report of their work. They are not authorized to perform ministerial acts (with the exception of funerals) or to organize congregations, nor to act as chairmen in the Church Councils, at congregational meetings or at the election of pastors.

In this connection it may be stated that quite a number of the first pastors have served as catechists.

The Synodical Council.

This Council shall consist of the President and Vice President of the Synod, the Conference Presidents and a lay delegate from each Conference. The President of the Synod is *ex officio* its *Praeses*. The duties of the Council are to convene at the call of the President; to prepare the business to come up before the synodical meeting; to

take up and decide, in behalf of the Synod, matters entrusted to it by the Synod and such other matters as are not in conflict with the Constitution.

From this it will be gleaned that this Council is quite a representative body and in some functions occupying the position of a Consistory. It certainly is, initiatively at least, the maker of church history, inasmuch as it plans the proceedings of the synodical meeting, receives reports and passes upon them and upon all other papers and documents to be laid before the Synod, formulates the resolutions to be considered and adopted by the meeting. It furthermore passes upon the calls and the certificates of the candidates for the ministry and recommends them for *colloquium,* and often nominates members on important committees and delegations. It may also be powerfully influential in uniting the different and at times antagonizing interests within congregations and Conferences.

The Conferences.

The names of the Conferences are not given in the Constitution, neither are the states belonging to each of them designated therein. The plan was, however, to name them after the state having a majority of Swedes. Thus they came to be named the Minnesota, the Illinois, the New York, the Iowa, the Kansas, the Nebraska, the Columbia, and California Conferences.

The Constitution enacts, that a Conference shall consist of all the clergymen and congregations within its limits, regularly connected with the Synod, and they shall be represented at Conference meetings by such delegates as the Constitution of the Conference determines. No person shall have the right to vote as a delegate who is not a voting member of the congregation he represents. The business of the Conferences shall be to ward the interests of the Evangelical Lutheran Church within their territories. They shall receive congregations into the Conference and the Synod, see to it that the "Constitution for the Evangelical Lutheran Congregations in North America," approved by the Chicago and Mississippi Conferences, March 18—23, 1857, at Andover in 1870, and revised at other synodical meetings, be accepted by all the congregations already belonging to or desiring to be connected with the Conference and the Synod; to decide all matters referred to them by congregations or parts thereof, or by church councils, when they are brought before

New Britain, Conn., (1906).
Great Falls, Mont., (1907).
Bethel, Chicago, Ill., (1909).
Taylors Falls, Minn., (1903).

Recent church architecture in the Synod.

the Conference in a legal way; to examine into and decide upon all complaints preferred against ministers serving congregations within the Conference; to further missions, Christian schools and institutions of mercy, also to take measures productive of true faith and living piety; have theological discussions and preach the Word of God.

The Conferences shall hold at least one meeting every year and as many more as are decided upon. The officers are to be a President, a Vice President, a Secretary, and a Treasurer, who shall serve for the term they are elected.

The President of the Conference shall install ministers, consecrate churches, hold visitations in congregations, report annually his official doings and the condition of the congregations to the President of the Synod, this report to be accompanied by complete statistical reports and a copy of the minutes of the transactions of the Conference.

Each Conference has the power to adopt and alter its own Constitution, but no provisions therein must be antagonistic to the Synod's Constitution, and all changes must be approved by the Synod.

The General Institutions.

The Synod shall own and control the Augustana College and Theological Seminary, and, in a manner heretofore indicated, control other institutions of learning; the Augustana Book Concern; the Church Extension Society; the Relief Fund for ministers, and the Deaconess Institute at Omaha, Nebraska.

Other Constitutions.

Along with the development of the Synod into Conferences and the founding of the varied synodical and Conference institutions came the need of new Rules and Regluations, all presumably in harmony with the principal codes, only varying in minor details as state laws may have required. Thus sprung into existence the Constitutions of the Synod's eight Conferences with the rules for the Mission Districts, the Constitutions of the Synod's Theological Seminary and its nine Colleges, its thirty Benevolent Institutions, its Publishing House in Rock Island, and of the Church Extension Society. The history of each of these Constitutions would make interesting study, as they all contain some traits of the Synod's polity, but steps have only of late been taken to have them codified, and at the present time several of these Constitutions have not yet been translated into English.

From what has been said it may be gleaned, however, that the Augustana Synod is a well organized body and that its polity is reasonably defined. Voices have, indeed, been heard in favor of episcopal government, but have so far not gathered sufficient strength to cause a movement towards that goal. A polity that had strength to create and during half a century to uphold a union comprising the entire Union from sea to sea, is likely long to be a warning against putting a piece of undressed cloth upon an old garment. Patriotic men will think twice before they put new wine into old wine-skins, thereby bursting the skins and spilling the wine. *Pros* and *cons* might be brought to bear on past polity, but they will unite in ratifying the experience that unity in faith, the pure preaching of the Word of God and the Scriptural administration of the Sacraments is the center of gravity in every Lutheran Church government. Knowing this we may meet the future with hopeful assurance, inasmuch as

"God is in the midst of her; she shall not be moved; God shall help her, and that right early."

MARTIN J. ENGLUND.

The Missionary Enterprises of the Augustana Synod.

"True Christian Mission work is a work of life in two respects: it implies life as its cause, and it imparts life. The Christian life of a congregation, or a denomination, is measured by its missionary activities."

ERLAND CARLSSON.

"What a privilege to be permitted to send out living voices to seek the lost and erring from our common native land! We owe it to them; we owe it to ourselves; still more do we owe it to our Lord Jesus Christ, who has bought them and us with his own precious blood."

TUFVE NILSSON HASSELQUIST.

THE MEN of heroic faith, who fifty or more years ago volunteered to come to the wilds of the new world to seek for the lost sheep of our mother church of Sweden, were inspired by the true missionary spirit. Our countrymen, who made up the weak Swedish communities of that day, were by circumstances prepared for the gospel message. The long, trying voyage, the toilsome journey, disease and want made the immigrant think less of earthly things. These experiences called to them: "What shall it profit a man, if he gain the whole world and lose his soul?" Hence our history begins as a history of missions.

Already at the organization of the Synod in the little Norwegian church on Jefferson Prairie in 1860, this resolution was offered by Rev. E. Norelius and unanimously carried by the Synod:

1) That a committee of three be appointed to have general charge of the home mission work. As members of that committee were elected: T. N. Hasselquist, O. J. Hattlestad, and Ole Paulson.

2) That this committee be authorized to call a missionary, especially for Minnesota.

3) That the President of the Synod appoint one of the brethren to preach a missionary sermon at the next meeting of the Synod.

The home mission work of the Synod had thus been started. It stands first, during the first half century of our Synod, among all its activities. It will still continue to stand first. Through its home mission work our Synod will gather the material and lay the foundation for all the other work. We shall therefore choose to speak of that work first.

Rev. E. Norelius has the distinction of being the first home missionary called by the first mission committee of the Augustana Synod The second convention resolved that he be retained with a salary of $400.00 a year, at least during the four remaining months of the year, "if there be any hope of raising his salary." It seems that the salary could not be raised, and so he was obliged to leave the field.

The third convention of the Synod reported that the President had appointed Abr. Jacobson missionary at Montreal, with no expense to the Board. The next report tells us that A. Jackson is on the field, and that Rev. John Johnson had undertaken "the long, perilous, and toilsome journey to our countrymen in Kansas, at an expense of $39.00 to the Board." During the following years A. Jacobson, G. Peters, and others are giving more or less of their time to the home mission field.

The Conferences are now beginning to send out missionaries on their respective fields. In 1868 the Mississippi Conference sends Rev. S. G. Larson to Kansas and Nebraska. New York had hitherto proven a difficult field. It is reported in 1868 to have cost the Board two thousand dollars besides over six hundred dollars from Fosterlandsstiftelsen.

There is a marked change in the management of the home mission in 1870, when the original mission committee is superseded by the Central Mission Board, consisting of four pastors and four laymen. Each Conference is also given an auxiliary Board of two pastors and two laymen. The Board of Deacons is also made a Mission Board in each individual congregation. The Norwegians now separate from the Synod and take up their work independently. With a Board in each congregation and in each Conference, whose chief duty it was to arouse and maintain interest in the great cause, the Synod takes up the great task of gathering our countrymen within the fold of

our Church with renewed vigor. Each Conference President is the chairman of a Mission Board, and feels a direct responsibility for the work. These chairmen were in 1871: E. Norelius for Minnesota, N. Th. Winquist for Illinois, H. Olson for Iowa, A. W. Dahlsten for Kansas, and C. O. Hultgren for New York. That same year it is reported that P. A. Cederstam had been on the field in Minnesota and S. P. A. Lindahl had been touring Iowa, Nebraska, Dakota,

IMMIGRANT HOME, NEW YORK.

Kansas, and Missouri. He had preached 130 sermons, baptized 71 children, administered the Lord's Supper 20 times, organized 3 congregations. Rev. J. Magny had been on the field in Minnesota, Berggren in New York, S. G. Larson in Kansas and Nebraska. Besides each pastor was expected to spend one month on the mission field. The receipts for the year amounted to $3,415.99. The next year thirty new congregations were received into the Synod.

In the evolution of the work it became necessary to give more authority to the Conferences and place more responsibility upon them. The field of the Synod is gradually limited to such territory as is not included within the boundary of any Conference. While this has taken the most promising field from the Synodical Board it has not made its work any less important. It still remains for that Board to see that in our onward march for Christ and our beloved Church we neglect no field, however hard it may be and however distant from our center it is located. In 1874 Rev. C. P. Rydholm carries our banner into Colorado. In the meantime a new field is opening on the Pacific coast. Rev. J. Auslund spent some time in San Francisco in 1874 and preached to the countrymen there. Rev. Rydholm was there in 1875. Rev. J. Telleen from Denver is there in 1882 and organizes the Ebenezer church. He became its pastor the next year and pushed the work on the coast. About the same time the old veteran Rev. P. Carlson from Carver goes to Washington and lays down a second life's work there. He struggles alone for many a year, until he is reenforced by G. A. Anderson, L. O. Lindh, Skans, Hoikka, and others. The field expands to the north into Canada, to the south into Florida, to the east to Portland, Maine. The Pacific Conference is organized in 1890. It would be in vain to attempt to follow in detail the home mission work of the Augustana Synod during the last decades. Volumes could be written. We wish that we could mention the men who have given their lives to this work, and men such as S. P. A. Lindahl, C. W. Foss, P. J. Brodine, P. Sjöblom, and a host of others, who have served on the Board for many a year. But our limited space does not allow it. God knows of their work and will reward it.

We must, however, mention one more field. Hundreds of our countrymen from the States and from the mother country had flocked to the gold fields of Alaska. In the summer of 1900 Dr. S. P. A.

Lindahl was sent out to explore this distant field. He visited Dawson, Nome, Bayam Creek, Douglas Island, Skagway, and other points. On his recommendation the work was taken up on Douglas Island with Juneau and Skagway as auxiliary stations. Mr. Holmberg, a student from Augustana, was sent out. He was succeeded by Rev. J. N. Sundqvist and he again by Rev. J. A. Levin. We have now a beautiful little church at Douglas.

During the first thirty-five years of its history our Synod expended for home mission work, including the Utah mission, $96,309,98; for foreign missions, $30,342.90. During the last fifteen years of the half century the expenditures for home missions amounted to $160,-468.30; for foreign missions, $154,550.19. This gives for the fifty years, $256,778.28 for home missions, $184,893.09 for foreign missions, or a total of $441,671.37 for missions. During the last thirty years only a fractional part of the money given by our people for home missions has come to the treasurer of the Synodical Mission Board; the most has been expended on the fields of the respective Conferences. Thus in 1878 these Conferences expended for their work $3,499.93; in 1888, $11,073.72; in 1898, $22,348.65; in 1908, $48,-900.66. If the increase were uniform, it means that the Conferences have during the last thirty years expended for their own missions $596,120.50. Previous to thirty years ago the Conferences did not spend much money directly. Adding the money spent by the Synod during these fifty years to that spent by the Conferences during the last thirty years, it gives us a total approximate expenditure for home mission work of $852,896.70 for the first half century of our history. No one can measure the results of this work. Still allow us to give just a few figures. At the organization of our Synod, there were reported 49 Swedish and Norwegian congregations with a membership of 4,967 communicants. Ten years later the Swedish churches alone numbered 16,376 communicants. Another ten years and the Synod reported 39,979 communicants. In 1890 the number was 78,295; in 1900, 118,149; in 1908, 163,473 communicants, with an entire membership of 254,645. During the fifty years of her history the Swedish Lutheran Church of this country has organized on an average each year 21 congregations, built 18 churches, increased by 5,000 members, added $153,300.00 to the value of its church property and $35,000.00 to the financial value of its institutions.

The field, however, has grown much faster. Thirty years ago it was hinted that the home mission work of the Illinois Conference would soon be finished; now Chicago alone has 150,000 Swedes. About the same time it was reported that the territory of the Minnesota Conference numbered about 13,000 Swedish people; now the Twin Cities alone number 100,000. Our work is but begun. We have a little over a quarter of a million in the churches of the Augustana Synod out of two million Swedish-Americans, or one out of every eight. It remains to organize, to work, and to pray as never before: "Thy kingdom come!"

The Utah Mission.

The Mormon missionaries, sadly enough, had been quite successful in their proselytizing efforts among the people of Scandinavia. Thousands of misguided souls from these countries were found in Utah. Some were still loyal to the pagan errors into which they had apostatized; others had lost faith in all religion; others, again, had plunged into the grossest superstition. Could something be done for the saving of these benighted souls?

Dr. J. Telleen inspected the field in 1881, and reported his observations in our church paper. The wretched conditions of these our countrymen touched a chord in the hearts of our people as nothing before had done. The convention of the Synod resolved in God's name to take up the work and sent out Mr. S. M. Hill. He organized the congregation at Salt Lake City. The Mission Board realized from the beginning that only through school work would it be possible to reach the rising generation. Mr. Hill and later Rev. J. A. Krantz carried on very successful school work with telling results; but when the American public school was established it became difficult to compete with it along educa-

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tional lines, and our schools like those of other denominations declined. When Mr. S. M. Hill resigned, no less than six calls were issued by the Board, and each and all declined. Rev. H. O. Lindeblad, Rev. L. G. Abrahamson, and E. Edman labored on the field during the vacancy that ensued.

Rev. J. A. Krantz, ordained on a call from the Mission Board in 1885, labored six years on the field. He was assisted by Mrs. Hilda Carlson, whose husband, Rev. A. B. Carlson, had died on the mission field in India, also by Mr. Bernard Anderson, who conducted a very successful school at Salt Lake City. Rev. E. Hedeen was for a time at Provo and Rev. G. A. Stenborg at Mt. Pleasant. When Rev. Krantz resigned, Rev. F. A. Linder was transferred from Ogden to Salt Lake City. Rev. A. P. Martin followed Hedeen and Stenborg as missionary at Provo and Mt. Pleasant. At the convention of the Synod in 1893 it was reported that all the missionaries had resigned. Mr. A. J. Westerlund was stationed at Ogden for some time. Two students, J. A. Mattson and E. J. Peterson, served during the vacancy. Of the thirty candidates ordained in 1894 two had accepted calls to Utah, Rev. Peter Peterson to Ogden and Rev. A. Gunberg to Provo. Sickness compelled the former to leave the field after one year; the latter remained for many years, preaching not only at Provo and Santaquin, but at Ogden and other places. He was assisted by a deaconess from Omaha. Rev. P. E. Åslev succeeded Rev. A. P. Martin at Salt Lake City, and he again was succeeded by Rev. Emanuel Rydberg. Rev. O. A. Elmquist finally took up the work at Ogden and labored for several years there. It is a well known fact that this has been our hardest mission field. It is a field peculiar to itself. The work was first classed as foreign mission work, inasmuch as the Mormons had apostatized from the Christian religion. Later it was coordinated with the foreign mission as a branch of "yttre missionen," and still later it was designated as home mission. After nearly thirty years of great financial expenditure, hard work, prayers, and tears, the results, if measured by the number of church members, is small indeed. But the result cannot be measured in that way. Individuals have been won for Christ, although conditions were such that they could not affiliate with the Church. Large numbers have been taught in our Sunday-schools and in our confirmation classes, who afterwards moved to other places. The work has not been in vain. The

Great Day will show results; the men, who during long, weary years stood alone and disheartened on that dismal field, shall "come rejoicing, bringing in their sheaves." The Utah District has now a communicant membership of 464 and a total membership of 791. The value of its church property is $55,350.00.

The Immigrant and Sailor Mission.

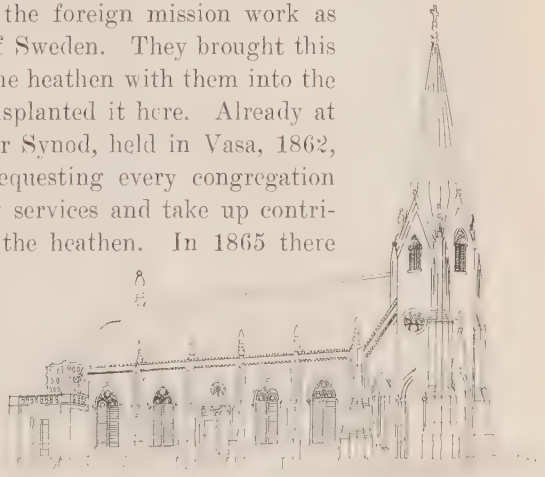
The early pioneers had learned by experience what a great blessing an immigrant mission would be. Where they stood some years before, friendless and homeless, strangers in a strange land, they well knew that others were standing now. The pastors, who were stationed in our seaport towns, became, by the very nature of their home mission work, immigrant and sailor missionaries. The need of the sailor mission in the city of New York was early brought to the attention of Evangeliska Fosterlandsstiftelsen, and in 1874 the President of the Synod could report that this missionary organization had sent Rev. P. J. Swärd to Brooklyn and C. F. Johansson to Boston. Their work was most closely connected with our Synod from the beginning, and both these men early united with it. The churches in these cities and other seaport towns have done mission work of this kind from the very beginning. The Synod appropriated money for this work to these churches from time to time. Thus in 1879 $400.00 was appropriated for the church in Brooklyn; Rev. E. A. Fogelstrom, then city, immigrant, and sailor missionary of that place, reported that as many as three to four hundred immigrants arrived in a single day. Philadelphia received two hundred dollars a year for its sailor mission for a number of years. Rev. C. E. Lindberg and Rev. C. J. Petri preached to the sailors there every Sunday afternoon. In 1880 two hundred dollars was appropriated for the work in Castle Garden, and five hundred dollars for the work in other seaport towns, especially for literature. Later the Synod decided to station a missionary at New York. It is not a part of this paper to speak of the Immigrant Home; that will no doubt be done when the institutions of our Church are pictured. Yet we cannot forego to mention that the immigrant mission was long hampered by the want of a home. Our immigrants were long cared for in the General Council Home, and the Mission Board of that Lutheran body for a number of years appropriated money for part of the salary of our immigrant missionary.

The building now owned at No. 5 Water st., New York, was long rented, and when it could no longer be so rented it was bought. We have therefore a suitable home, conveniently located for our work. In Boston we have an Immigrant and Seaman Home, and the pastors C. W. Andeer and Rubert Swanson have served there as missionaries.

Many throughout the length and breadth of our land will gratefully remember the helpful services of A. Rodell, E. Schuck, and A. B. Lilja in New York. No one doubts the importance of this work. We only regret that we have not been able to do more for the sailor. The Church should extend to him a warm helping hand, when he comes into port after his long and wearisome voyage, subject as he is to all the vile temptations of the seaport city. The immigrant comes to stay; he should be made to feel at home. The seaman comes for a short visit; he should be entertained in a manner that tends to his edification. He needs the gospel; he needs counsel; he needs a home; he needs rest. He needs to feel that on the distant shore, to which his perilous calling has brought him, there are men and women, churches and individuals vitally interested in his welfare.

The Foreign Mission.

No church can afford to neglect her solemn duty to the heathen. The pastors who founded the Swedish Lutheran Zion of America had taken a great interest in the foreign mission work as carried on by the people of Sweden. They brought this interest for the saving of the heathen with them into the wilds of America and transplanted it here. Already at the third convention of our Synod, held in Vasa, 1862, a resolution was passed requesting every congregation to hold foreign missionary services and take up contributions for the saving of the heathen. In 1865 there were 750 dollars in United States bonds for this work. The next convention appropriated two hundred dollars for the Hermannsburger mission, for Fosterlandsstiftelsen's mission in Africa,



THE NEW AUGUSTANA CHURCH AT SAMALKOT, INDIA.

and for the Swedish mission in India, respectively. A foreign mission committee was also appointed. The Synod continued to make appropriations from time to time for these and other missions.

The Mission in India.

In 1867 our Synod together with other Lutheran synods in America organized the General Council. The Pennsylvania Ministerium, the Lutheran mother synod of America, had previously been a part of the General Synod with its foreign mission field in southern India. When the Ministerium severed its connection with that body it received a part of that field. This mission field it brought with it into the Council. Our Synod, as a part of the General Council, became jointly responsible with the other synods for the saving of the heathen of that field. When one of our own men, Rev. A. B. Carlson, went to India, labored and died there, it brought the work closer to our hearts than it had ever been before. In 1889 the Synod recommended

Charlotte Swenson, 1870—1908. Betty Nilsson, M. D. Rev. H. E. Isaacson.
Rev. E. Edman, M. D. Rev. O. O. Eckardt. Rev. O. L. Larson. Rev. A. B. Carlson, 1846—1882.

Missionaries in India.

Rev. E. Edman, M. D., to the Board; he was called and accepted. The next year the Synod sent all its foreign mission funds to India The pioneer in the Zenana work on the field, Miss Charlotte Swenson, was from our Synod. She went to India twice, died and is buried there. Rev. H. E. Isaacson and wife are the pioneers among the Swedish missionaries on the field at present. Others are Rev. and Mrs. O. O. Eckardt, Rev. and Mrs. O. L. Larson, Miss Wahlberg, the nurse, and Dr. Betty Nilsson. The contributions from the Synod have steadily increased until they are now the largest among all the synods of the General Council. In 1907 they were larger by over eight thousand dollars than in 1904, or $15,575.21.

A very extensive school work is carried on, largely by native teachers. We have now three lady medical missionaries on the field, and will soon have a well-equipped hospital. The gospel is increasingly manifesting its power to save. The following are the statistics of the mission two years ago:

Number of congregations, 241; number of church members, 13,513; number of communicants 7,036; number of missionaries, 16; number of native helpers, 314; number of pupils in mission schools, 5,735.

The Porto Rico Mission.

When the Spanish-American war closed in 1898, which liberated beautiful Porto Rico from the misrule of tyrannical Spain, and Americans flocked thither, there was a student from Augustana College among them. This student, Mr. G. S. Swensson, engaged in mission work, although commissioned by no board. He established Sunday-schools and preached the gospel to the benighted people of the island. His work was reported to the Mission Board of the General Council. The Board did not shirk the new responsibility thus unexpectedly thrust upon it. It sent out missionaries and made liberal appropriations for the work. All the workers at present on the field are from our Synod. They are: Rev. and Mrs. Alfred Ostrom, Rev. A. P. G. Anderson, Miss May Melander, the teacher. Others from our Synod who have labored on that southern field are Miss Wahlstedt and Miss Hazelgreen. At present there are congregations at San Juan, one Spanish and one English; one at Catano, one at Bayamon, and one at St. Thomas, besides a number of missions. God has clearly called the General Council to establish the Lutheran

faith on this island, and among the synods of the Council it seems that the Augustana Synod has been chosen to do the work. This has become an Augustana Synod field by preeminence. May the mission come ever closer to the hearts of our people!

The Mission in China.

At the convention of the Synod in Chicago in 1908, the Synod received as its own the mission field in China, already established by a mission society with headquarters in the Twin Cities. We understand that there will be a special paper on this subject, and it will therefore serve the purpose of this paper to make a mere mention of it here. There are already on the field Rev. and Mrs. Edwins, Rev. and Mrs. Trued, Dr. and Mrs. Friberg, and Sister Ingeborg Nysted, a deaconess from Bethesda Deaconess Institute. Several native helpers are also engaged. God has graciously assigned to this mission a most populous and promising field. The great need at

Annette Wahlstedt. May C. Mellander.
Rev. G. S. Swensson. Rev. A. P. G. Anderson. Rev. A. Ostrom.

Missionaries in Porto Rico.

present is men and money. Our Synod is able to furnish both without neglecting any of its other work, if it is truly aroused to its great opportunity and grave responsibility. Let us pray and hope, let us give ourselves and our own for God's great work!

The Persian Mission.

Many years ago, in 1887, Rev. Knanishu Moratkhan of the Nestorian Church of Persia visited our country to enlist the interest of the Lutheran Church in his mission schools. His efforts to infuse new life into that old historic church appealed very strongly to the leading men of our Synod, especially to Dr. O. Olsson, and for a long time the Synod appropriated three hundred dollars annually for the support of these schools. Rev. Moratkhan sent his son, Joseph Knanishu, to be educated at Augustana College and Theol. Seminary. He spent twelve years here, was ordained in 1902 for the mission in Oroomiah, Persia, and died in 1909. In 1906 Isaac Yohannan, also educated at Augustana College and Theol. Seminary,

Sister Ingeborg Nysted. Rev. A. W. Edwins. Rev. A. E. Trued. C. P. Friberg, M. D.

Missionaries in China.

was ordained and returned to his country for missionary work. Again in 1908 George Azoo was likewise ordained and sent out. Our Synod has not assumed the responsibility for the salary of these missionaries, but has, nevertheless, liberally supported the mission. The Students' Mission Society at Augustana College has been liberal toward this mission. The mission does not aim to found a new church in Persia, but rather to infuse new life into that old historic church. Besides the preaching of the gospel the mission lays great stress on Christian education. The blessed results are already manifesting themselves.

Other Missions.

Under this caption we wish to mention, not what our Synod has actually done, but what it has made some efforts to do. There was a time when our Synod was much interested in carrying the gospel to the liberated slaves of the South. Rev. P. Ahlberg of Sweden, who took such a vital interest in the early work of our Church in this country, conferred with our Synod in 1868 with a view of establishing a mission among the negroes of the South. Our Synod took up the matter at its convention, and Texas was recommended as a very promising field. We only mention this as one of the many good intentions of our Synod that were never carried out.

Our Synod was for a number of years very much interested in the conversion of the Indians and took steps towards establishing a mission among them. In 1875 the Synod decided to establish a mission among the Delaware Indians of Indian Territory, just as soon as suitable men could be obtained. Dr. O. Olsson was sent out to investigate the field; he gave a most interesting account of his experiences, how he was entertained by the Indian chief, Journey Cake, who himself was a Baptist minister, and most deeply interested in the conversion of his people. This chief recommended that we establish a mission among the Pawnees. The Synod decided at its next meeting so to do as soon as suitable men could be obtained. Dr. Telleen and Dr. Norelius also visited the Indian Territory with the view of recommending some certain place for establishing of the mission. A committee was appointed to go to Washington to apply for an Indian Agency, but owing to a change at this time in the administration of Indian affairs, such an agency could not be obtained. Dr. Telleen had recommended some Indian youths to Augustana College, and

these pursued their studies there for a number of years, supported by our Sunday-schools. In 1879 the Mission Board called Matthias Wahlstrom missionary to the Comanche Indians of Indian Territory, Colorado, New Mexico, and Texas. He was ordained on that call, but just then war broke out among the Indians and it became necessary to wait for a more opportune time. Rev. Wahlstrom was employed by the Mission Board on the Home Mission field while waiting for the realization of his fond hopes to carry the gospel to the natives of our country. Other hindrances arose, one after another, and finally the missionary had to choose other work in the service of his Master and our Church. It is with regret that we record this untimely end of a missionary enterprise once so hopeful. Next to the Utah mission, no mission has so touched the hearts of our people as this Indian mission, and it seemed at one time as though it might have become a source of inestimable blessings to the Indians and to our Synod.

Our Synod has shown marked interest in the saving of the Jew, although it has not as yet seen its way clear to take up an independent mission among God's covenant people. Donations came in from time to time to the Mission Board for this purpose. The Board sent this money to such Lutheran missions among the Jews as stood closest to our Synod. In 1898 the Synod recommended the Lutheran Jewish Mission in Chicago, Rev. E. N. Heimann missionary. We still continue to support this mission.

The spiritual condition of the Finnish people of this country appealed very strongly to our Synod nearly thirty years ago. In 1883 there were only two Finnish Lutheran pastors in this country. Rev. Hoikka was sent out to preach the gospel to them in Astoria, Oregon. In 1885 J. Lähde was ordained for work among the Finnish people at Ashtabula, Ohio. Later on pastors were coming from Finland and the work was organized independent of our Synod. We still have a number of Finns in Michigan and other places connected with our Synod.

The English Mission.

Some twenty-eight years ago the Mission Board of the General Council took up English mission work in the Twin Cities and Red Wing. At the convention of the Synod in 1882 it was resolved, first, "That we approve of the mission of the General Council at Minne-

apolis, St. Paul, and Red Wing, provided that said mission will stand in an ecclesiastical connection with and be regulated by our Synod; second, That the Home Mission committee of the Augustana Synod be and is hereby authorized to enter into correspondence and cooperation with the English mission committee of the General Council in order to establish an English mission in the cities above mentioned." In accordance with these resolutions English churches were organized, not only in these cities, but at other places. These congregations later on severed their connection with the Augustana Synod and formed The Synod of the Northwest. The attempt to solve the English question by inviting men from other synods to do the work, under the leadership of another Mission Board, has proven a failure so far as our Synod is concerned. It therefore became necessary for the Augustana Synod to begin its English Mission a second time. The work has been taken up earnestly and prayerfully. Our object is to retain the children in the Synod organized by the fathers, even though they cease to speak the language of their fathers. There are now, connected with our Synod, eleven English Lutheran congregations with a total membership of 2,163. There are besides some ten English missions conducted with a view of establishing congregations. There are eleven pastors engaged in this English Mission work. Besides these independent English churches and missions, many of our congregations are fast becoming bilingual, and we have every reason to believe that the work, as now started, will be permanently connected with our Synod and will perpetuate our history.

At the close of these first fifty years, looking back upon what we have been permitted to begin and to accomplish, through God's infinite grace, we pray as did Moses at the close of his life, and at the close of his forty years of wanderings with the covenant people: "Let Thy work appear unto Thy servants, and Thy glory unto their children. And let the beauty of the Lord our God be upon us; and establish Thou the works of our hands upon us: yea, the work of our hands establish Thou it." Ps. 90: 16, 17.

PETER PETERSON.

Rev. Prof. T. N. Hasselquist, D. D.
1816—1891

The Educational Institutions of the Augustana Synod.

LOVE OF LEARNING is a characteristic of the Swedish people. The very excellent and efficient system of public education in Sweden is too well known to require discussion. So likewise is the fact that illiteracy is almost unheard of among Swedish immigrants who enter our American ports. The institutions of learning which have sprung into existence in the Augustana Synod within the last half century prove further that the Swedish immigrants who have become American citizens have abated nothing in their appreciation of sound culture.

And yet for all this it was not the general appreciation of culture which led to the establishment of the first institutions of learning. More deep-seated even than their regard for learning were the veneration of God and the love of the Lutheran faith with which these immigrants of fifty years ago were inspired. Thrown into the bewildering novelties of a new and cosmopolitan country, confronted by the relentless struggle for existence, and surrounded by influences which made for the undermining of their faith, these immigrants were chiefly concerned about their religion; they were anxious to take measures by which the distinctive elements of their Christian faith might be safeguarded and perpetuated for themselves and for their children. They were Lutherans; they lived in scattered communities—most of them in the Upper Mississippi Valley; they spoke as yet chiefly or only the Swedish language; and they had but few pastors or other spiritual leaders. They therefore felt the need of communion with others of the same faith; and so, as early as 1851,

we find them beginning to affiliate with the Evangelical Synod of Northern Illinois.

As an adequate supply of pastors for these pioneer congregations could not be obtained from the mother country, the idea was conceived of establishing a Scandinavian professorship in the Illinois State University at Springfield, Illinois. This institution was a college and theological seminary owned and controlled by the Synod of Northern Illinois and the Illinois Synod.

The request for the establishment of such a professorship was made by the representatives of the Swedish and Norwegian congregations of the Synod of Northern Illinois at a joint meeting held by them in Waverly, Illinois, October 2, 1855. It met with a hearty approval by the synod at its next meeting. The professorship was established, and the Swedish and the Norwegian congregations were authorized to nominate a candidate for the new chair. At a meeting held in Rockford, Ill., in September, 1857, Rev. Lars Paul Esbjörn was nominated, and at a meeting of the synod in Cedarville, Ill., the same year, he was duly elected. Rev. Esbjörn accepted the call and entered upon his duties at Springfield in the autumn of 1858.

It soon became evident, however, that for various reasons, chief of which were doctrinal differences, this arrangement of a Scandinavian professorship at the Illinois State University could prove satisfactory neither to Prof. Esbjörn nor to his constituents. It is not within the scope of this paper to enter into the merits of this controversy. Be it sufficient to say that circumstances brought matters to a crisis in the early spring of 1860, when Prof. Esbjörn resigned his professorship at the Springfield institution and at once removed to Chicago, followed soon afterwards by all but two of the Scandinavian students at Springfield.

April 23—27, 1860, the Scandinavian Conferences of the Synod of Northern Illinois (the Mississippi Conference, the Chicago Conference, and the Minnesota Conference) held a joint meeting in the Swedish Lutheran church in Chicago. At this meeting the whole matter was canvassed at length; Prof. Esbjörn's resignation was approved; a committee was appointed to draft a constitution for an independent synod to be organized at a meeting to be held at Jefferson Prairie, near Clinton, Wisconsin, June 5, 1860; and another committee was appointed to draw up a constitution for an institution of learning

to be owned and controlled by the synod about to be formed. The resolutions to appoint these committees on constitution were adopted April 27, 1860; and as this action implied a determination to found an institution of learning, this day is annually celebrated as Founders' Day.

Conformably to the resolutions adopted at the joint meeting of the three Scandinavian Conferences in Chicago, a convention of Scandinavian Lutheran pastors and lay delegates was held at the place and time specified. The result was the immediate organization of the *Scandinavian Evangelical Lutheran Augustana Synod of North America* and the adoption of two constitutions, one for the Synod and one for its institution of learning. The first paragraph of the latter reads as follows: "The Augustana Synod shall establish and maintain a theological seminary, which for the present is to be located in the city of Chicago, state of Illinois, and shall be called the *Augustana Seminary.*"

As the founding of this institution may well be considered as the inception of our entire educational system, it is interesting to note the purpose for which it was founded as expressed in the constitution adopted Friday, June 6, 1860. Article 2 reads as follows: "The purpose of this institution of learning shall be to educate young men for the gospel ministry in the Lutheran Church, particularly in the congregations which belong to the Augustana Synod, and also to prepare young men for the profession of teaching."

It is safe to say of the oldest of our educational institutions—and we believe that the statement will apply to the several institutions subsequently established—that it has never swerved from the honest attempt to fulfil its original purpose. Should it be weighed in the balance and found wanting in this respect, it will have forfeited its prime reason for existence. The 700 men who within its walls have been trained wholly or in part for the gospel ministry and who have entered into the service of the Synod bear eloquent testimony to the faithfulness with which the institution has responded to the expectation of its founders. That the number of candidates for the ministry presented to the Synod by the institution each year is not increasingly large is due to a complexity of causes, the simple elements of which baffle analysis; nor is it possible to determine the precise force of each of these deterring causes. Again, the number of young men

and women who have qualified for the teaching profession and who have actually rendered service to the Synod along this line can scarcely be estimated.

However, it was no breach of trust or failure to execute the original specific purpose of the institution which led its management at an early date to widen the scope of the school and extend the sphere of its usefulness. As early as 1876 we read in the catalogue of the institution over the signature of its venerable president, Dr. T. N. Hasselquist, the following discussion of the various departments into which the institution at that time had been organized:

"The sole purpose of the *Theological Seminary* — — is to afford the necessary culture for the future pastors of congregations.

"The *College*—in common with other similar institutions of learning—is designed to impart that elementary scientific culture which is the indispensable foundation of all the special or professional studies requisite as well for the proper prosecution of the work of church and state alike as for the development of science and art — — —.

"The aim of the *Preparatory Department* is in the first place preparation for College. — — — Another aim is to make this department a high school for the general public. — — — To this end instruction is given in such subjects as may be of general utility to all classes and conditions of men, in order that they may be the better qualified to take an intelligent part in the affairs of society as a whole and to engage in the various callings in the industrial and commercial world."

The development of Augustana Seminary as well as the origin and growth of the various institutions of learning within the Augustana Synod will be discussed in outline below. Here it may be said in general that as a rule the development of all our educational institutions has been marked by a careful conservatism quite in accordance with the general character of the Swedish people. Hampered as they were by financial conditions, the founders took new steps only when experience plainly indicated that such steps were imperatively necessary to maintain and promote the effectiveness of their institutions. Hence in reviewing their history we may expect to find (and we do find) a steady development, an addition here and there of a new department, an increase in the teaching force, and an improvement or adaptation of the curriculum to present day demands. It naturally

follows that such a method should result in a thoroughness of academic work that would challenge the respect and recognition of older institutions of learning. Such a recognition came from the mother-country as early as 1879, when the king of Sweden by an edict granted to graduates of Augustana College the privilege of pursuing studies and passing examinations at the universities of Sweden without entrance examinations. In other words, by this edict graduates of Augustana College are subject to precisely the same conditions for matriculation at the Swedish universities and enjoy the same rights and privileges there as the graduates of the time-honored colleges of Sweden. Similar privileges are accorded the graduates of our colleges also at the foremost universities of America. Of these privileges many of the graduates of our several colleges have availed themselves, and the sequel has proved that the elementary training received by them in the colleges of our Synod has been eminently satisfactory.

With reference to the improvement to the curriculum, both quantitatively and qualitatively, our schools have steadily endeavored to offer the best series of courses which the limitation of their means would permit. Over against the extreme views which have recently obtained in the educational world we have assumed a conservative attitude, believing a middle course to be the safest and sanest. In the past it was the rule in all schools to offer but one course, so that all regular students at the time of graduation would have pursued the same studies. During the last half century, owing to the great advancement of science, the domain of learning has been so much extended that it has been deemed not only advisable but even necessary and inevitable that a large number of branches of studies, unheard of in the olden time, be introduced into the college curriculum. But it was out of question for each student to pursue all these branches of study. Differentiation of courses was the only solution of the problem. Yet, even when the principle of differentiation was admitted, there still remained the serious question of the best and most effective manner of carrying out the principle in practice. Some educators were in favor of dividing all the subjects of study to be pursued in college into groups, the studies of each group then being prescribed for the student throughout the four years of his college course. Other educators conceived the plan of allowing each student upon entering college to select for himself out of all the subjects in

which instruction was given such subjects as he himself preferred to pursue. Strong arguments have been made for and against both plans. Our colleges have solved the problem for themselves by a middle course, as was said. Believing that the average youth upon entering college is hardly qualified to pass judgment upon the usefulness of the individual subjects of study offered, the authorities have outlined various groups of study, some of which emphasize the study of ancient classical languages, others the modern languages, others the sciences, etc., etc. Each of these groups possesses a certain homogeneity conducive to a broad, liberal culture. This would rarely, it is believed, be the case if each student were to select his studies at random. In order that the student may not be hampered by a too rigorous prescription of studies, he is allowed upon the completion of his second college year to choose with considerable freedom the subjects he wishes to pursue during the remaining two years of his college course. In this way, whatever the group he chooses upon entering college, he will be assured of a well-rounded, liberal education, and at the same time he may during his junior and senior years select such studies as may seem to him of particular benefit in the profession which he may then be presumed to have chosen.

At each of the schools of our Synod various student organizations and societies have been established, the purpose of which is to supplement the work of the class-room with such exercises as shall in one way or another make for the upbuilding of its members along spiritual, intellectual, aesthetic, or physical lines. Thus in the very first year of Augustana Seminary (1860—1861) a society was established which aimed to afford its members the opportunity for practice in debate, extempore public speaking, the delivery of set speeches, and for acquiring a practical knowledge of the processes of parliamentary bodies.

That musical organizations have flourished at Swedish institutions goes without saying. A separate chapter in the history of our educational institutions should be devoted to the invaluable services of Dr. O. Olsson, who, inspired by the rendering of Handel's oratorio, "The Messiah", to which he listened in London in 1879, conceived the idea of introducing our college youth to this glorious form of music. Upon returning to Rock Island he carried out this idea in the best and most practical manner by causing college students actually to render "The Messiah". The effects of this movement have been benef-

AUGUSTANA COLLEGE AND THEOLOGICAL SEMINARY, ROCK ISLAND, ILL.

icent and far-reaching beyond all expectations. Not only at Augustana College has the interest in oratorio music thus engendered continued to manifest itself by annual concerts, but it has been taken up by other institutions of our Synod, notably at Bethany College, where the rendering of oratorio music has attained to a surpassing degree of perfection.

As regards physical exercises be it remembered that it was a Swede, Per Henrik Ling, who devised what is probably the most rational system of gymnastics ever invented. Hence it is only to be expected that his fellow-countrymen should provide the students at their schools with every opportunity for judicious physical exercises.

For spiritual upbilding a vast amount of good has been accomplished by the students' missionary societies, Luther Leagues, Bible-study classes, as well as by the prayer-meeting conducted by the students themselves.

As we are now to turn our attention to the very gratifying development of our educational institutions and to observe how the resolutions of April 27 and June 6, 1860, have born fruit in a complexity of schools, each doing its own particular work, and all contributing to the general welfare of the Synod, it must not be forgotten that the course of this development, while eminently satisfactory on the whole, has not been without its serious lets and hindrances. In aggregate the movement has been forward and onward, but we must be free to admit that there have been educational ventures here and there which came to grief. It is not necessary to maintain that the opening sentence of this sketch is untrue. The Swedish people do stand for learning. But it is only fair to take into consideration that the Augustana Synod has grown to its present proportions by continued accretions of immigrants who in a majority of cases were forced to wage a protracted struggle for existence, financially considered. Practically all our educational institutions were founded in the midst of this struggle, and therefore it is not strange that some few of the educational ventures failed to receive the support which they deserved; it is rather to be wondered at that so large a number of schools organized within the Synod have been supported—loyally supported, too,—and that often at no little sacrifice on the part of a people for the most part in small circumstances.

Within a half century the educational institutions of the Synod

have grown from a single school in 1860 with 21 students, one regular professor and two assistants, and no buildings whatever, to nine institutions with over 3,000 students, 172 professors and instructors, and property to the value of nearly $900,000 (or to a net value, over and above all indebtedness of about $750,000) with current annual expenses of over $163,000.

During this time about 700 men have been prepared for the gospel ministry; 900 persons have been graduated as bachelors of arts or sciences from our colleges; more than 2,000 have completed the courses of the commercial departments; about 400 have completed the courses of the departments of music; and about 22,000 persons have for a longer or shorter period received some instruction in one or more of the departments of our institutions of learning.

With these figures before us (set forth in detail in the statistical tables below), it may not be impossible to form some sort of a conception of the work accomplished by the educational institutions of the Synod and of the significance of that work. When it is borne in mind that the expense of establishing and maintaining these institutions for upwards of fifty years mounts into the millions and that, with a few notable exceptions, the funds required to meet this expense have been contributed by the rank and file of the Synod, it is quite evident that these generous contributors and patrons have a right to ask, Does it pay? And especially in our day, when we are no longer strangers in the land or unacquainted with its language, and when we consider the very excellent public high schools and universities which we in common with our fellow citizens possess, the question presses for an answer, Does it after all pay? In the case of the founders, the establishment of Augustana Seminary was an act of self-preservation. They realized that if Swedish Lutheranism in the West was to escape the fate of Swedish Lutheranism on the Delaware, the one thing necessary was a ministry educated within the Augustana Synod of America. And we believe this principle remains equally irrefutable to-day. Were we to look for our supply of clergymen to the number of those of our young men who have received in secular schools the education required for admission into a theological seminary, the already insufficient supply of candidates for the ministry would dwindle into a negligible quantity. And then? We need not theorize; we may read the answer in history.

Again, we have seen that the scope and purpose of our institutions was at an early date widened. Our fathers realized the necessity of basing the education of their sons and daughters upon a more abiding foundation than that which it was in the power of secular public schools to furnish. Hence, augmented by geographical considerations, the multiplication and the rapid extension of our colleges and academies. Now, we may well ask, what has all this educational work, based upon Christian principles and carried on under an environment of Christian influence,—what has it all meant in the life and growth of the Synod itself? The Christian educational work carried on at our institutions of learning is at once the result of the Christian life of our Synod and a powerful reacting force upon that life itself. What has it meant to the prosecution of energetic, aggressive work that for about fifty years a band of 14 or 15 men on an average has each year entered the ministry within the Augustana Synod? And aside from the supply of ordained ministers, what has it meant to the Synod that during this half century hundreds upon hundreds of its youth have issued from these institutions with increased powers, with a more conscious and intelligent appreciation of the religion of their fathers, and with a determination to lend their own abilities as laymen more or less directly to the service of their Church? These are matters which statistics can never reach. Let us not, however, be misled by the fact that not all those who have received the advantage of an education within our institutions have allowed the seed sown in their heart and mind to spring forth and bear fruit for the kingdom of God. In the work of the Christian school, as in that of the Christian home and of the Christian Church generally, we meet with the same experience: we can but sow the seed, it is God who giveth the increase. And who shall deny that God has vouchsafed unto us an abundant increase and that he has blessed in a marvelous degree the efforts of our educational institutions? Is it to be imagined that our Synod could have grown to its present vast dimensions, stretching over almost the entire United States and considerable portions of Canada, without the services of the ministers and Christian students who have been fitted for this service in the schools of our Synod? Or can it be presumed that the Synod could have obtained an equally numerous and efficient corps of workers if it had neglected to establish and maintain for this very purpose schools of its own?

Or if it be conceived that this were possible, is it not certain that the present character and spirit of our Synod would in that case have been quite different from what it is to-day? Every one knows that each institution of learning has a character quite its own, that it is the embodiment of a certain idea and trend of thought, and that as such it molds and influences the character of its students so that they become the living exponents of the ideas and dominant principles of which the institution itself is an expression. Now if the institutions be an expression of the religious life and spiritual attitude of the Synod, and if they do their work effectively, it follows that they will be a powerful medium or agency for propagating that religious life and that spiritual attitude; for the students whose character is molded in these institutions will in their turn become the active leaders in the Synod and will thus perpetuate the distinctive and characteristic features in the faith and traditions of the founders of the Synod. And we may confidently assert that *only* through these means—i. e. by the precaution of having the coming leaders of the Synod educated within the institutions of the Synod—only so can the Synod have any assurance of perpetuity along the lines already laid down and established in the first half century of its existence.

If, then, the Augustana Synod really has characteristics which are deemed of such great value that it would be an inestimable loss should they perish from the earth, then, we repeat, it *pays* to maintain those institutions which are the most effective instruments for perpetuating these characteristics, whatever be the cost. And we believe that the Augustana Synod has such characteristics. We believe that the representatives from every civilized, Christian country who have come to make America their home are each in possession of some distinctive excellence either not possessed at all by immigrants from other lands or in not so marked a degree. The best of each should therefore be scrupulously guarded as a sacred treasure, should be protected from extinction when the other elements of foreign nationality are lost, and should be contributed to the common fund of American culture, religion, and citizenship, so that the civilization about to be evolved in America may become, under the providence of God, in its complexity and cosmopolitan character better than anything heretofore produced in history.

The people of the Augustana Synod owe it as a debt to their

children to hand over to them the good which they have themselves brought from overseas or have inherited from their Swedish-American fathers; they owe it to the Synod, under the influence of which rich spiritual blessings have come to themselves, to perpetuate that Synod; and they owe it to the American nation, as above indicated, under whose beneficent government and liberal institutions they have enjoyed and still enjoy inestimable privileges, to contribute to the character of American civilization all that which is best in Swedish Lutheran faith and church practice, which—we firmly believe—is represented by the Augustana Synod and its institutions of learning.

When at the celebration of the semi-centennial of our Synod and its first institution of learning we look back and take an inventory of results attained, and when we particularly scrutinize the achievements of our educational institutions, studying them in the light both of statistics and of personal observation, there can be but one conclusion: The good seed has been sown, with such infirmity, it is true, as ever attaches to the best efforts of men, but with noble intent and pious resolve; and God has graciously blessed the seed so that it has borne an abundant harvest.

Fifty years constitute a long period in human life, but in the case of institutions of learning they are but the period of infancy. Let us hope that the efforts of the educational institutions of the Augustana Synod have already in the first stage of their development shown that they are a powerful agency for good, that they have vindicated their right to existence and to the continued support of their patrons. Let us devoutly pray that under the guidance of God they may continue their development into a period of maturity indefinitely prolonged; that among the variously shifting skepticism of the ages they may ever stand firm as the champions of a true, liberal, God-inspired culture, reflecting accurately and consistently the Christian faith and doctrine of their founders; and that in ever widening circles of influence they may prove powerful factors in disseminating sound Christian culture among the sons and daughters of the Augustana Synod.

Synopsis of the History of the Various Educational Institutions within the Augustana Synod.

Augustana College and Theological Seminary.

The oldest of the educational institutions of the Augustana Synod was founded, as above set forth, in 1860 under the name of Augustana Seminary and was first located in Chicago, Illinois. Prof. Lars Paul Esbjörn was made the first president. Twenty-one students were in attendance during its first year. It is interesting to note that from the very outset, though there was but one regular professor, instruction was given in all the following subjects: Sacred History, Hebrew, Greek New Testament, Pastoral Theology, Homiletics, Symbolics, Church History, Dogmatics, English Grammar, Swedish Grammar, Norwegian Grammar, German, Logic, Latin, Rhetoric, Arithmetic, Geometry, Algebra, Trigonometry, History, and Geography. Five candidates for the ministry, who had completed a satisfactory theological course at the seminary during its first year, were ordained in 1861.

At the meeting of the Synod in Chicago, 1863, after the members of the Synod in a body had had the opportunity to visit the proposed new site for the seminary at Paxton, Illinois, it was resolved to move the institution to that place. At the same meeting the Synod was constrained with much regret to accept the resignation of Professor Esbjörn, who was then about to return to Sweden. Rev. T. N. Hasselquist, at that time in charge of the congregation at Paxton, was elected temporarily to fill the vacancy at the seminary. He was subsequently elected to this position permanently, and served the institution ably and faithfully as professor in the Theological Department and as president of the institution until his death in February, 1891.

In the year in which it was moved to Paxton the institution was incorporated and its name was changed to Augustana College and Seminary. In 1865 it received its charter. The charter was amended by a special act of the legislature in 1869. In this charter the name was again changed to Augustana College and Theological Seminary, by which name it has since been known.

The externals of the institution during its early days at Paxton

were certainly unpretentious. During the first year an old schoolhouse was purchased by the Board of Directors and a modest "boarding-house" was erected upon a lot donated by Professor Hasselquist. The attendance this year was only ten,—seven Swedes and three Norwegians. Professor Hasselquist was the only regular instructor. During the academic year 1865—1866, however, the number of students increased to forty.

The institution continued to grow, and in order to meet the demands placed upon it at that time, it was organized into three departments, the Theological, the Collegiate, and the Preparatory. The teaching force was augmented in 1864 by the election of Rev. William Kopp as English professor. When he resigned in 1867, Rev. S. L. Harkey was elected to succeed him. Rev. Harkey resigned in 1870 and was succeeded by Rev. Henry Reck, who served from 1871 to the time of his death, in 1881.

In 1868 two new professors were added to the faculty, viz.: Rev. Dr. A. R. Cervin from Sweden and Rev. A. Wenaas from Norway. By the appointment of Rev. Wenaas the original idea of having at least three professors — one Swedish, one Norwegian, and one English —was realized.

In 1870 the Norwegian pastors and congregations of the Synod, deeming it consistent with their best interests to organize an independent Norwegian Synod, withdrew from the Augustana Synod. Consequently Prof. Wenaas and the Norwegian students withdrew from the institution. Nevertheless the number of students the year following was about fifty, and during the last year of the institution at Paxton (1874—1875) the attendance was over eighty.

When it was decided to remove the school from Chicago to Paxton, it was supposed that the latter place would soon be the center of a large Swedish population. This did not prove to be the case. So the reports of the conventions of the Synod in 1869, '70, '71, and '72 show a discussion of the question of again removing the school to a more central location. In 1872, at its meeting in Galesburg, Illinois, the Synod authorized the Board of Directors to remove the institution to Moline or Rock Island.

In March 1873 a suitable location consisting of 18¾ acres of picturesque bluff land was purchased in Rock Island at a cost of $10,000. At its meeting in Paxton the same year the Synod author-

ized the erection of a suitable building. In the fall of 1875 the institution was moved to Rock Island; the school year was opened September 22; and the new, commodious, and beautiful building was dedicated October 14.

From time to time smaller buildings, designed as residences for professors, were built. Thus there are on 35th street two frame buildings, and east of the Old College Building a brick house, long used as the home of Dr. Hasselquist and Dr. Weidner, later as the home of Dr. Olsson, and now serving as a Ladies' Hall. In 1883 a temporary frame building, called Jubilee Hall, with a seating capacity of about 3,000, was erected to provide a suitable place for celebrating the fourth centennial anniversary of the birth of Martin Luther. It was also used as a gymnasium.

As the institution continued to grow more room was needed. The Old College Building, spacious as it had seemed in 1875, proved inadequate to supply the increasing demands for larger class-rooms, assembly hall or chapel, library, laboratories, etc. Hence at the meeting of the Synod in 1883 at Red Wing, Minnesota, it was determined to erect a new college building at a cost of about $100,000 as soon as the necessary funds could be raised for this purpose. It was not, however, until in February 1888 that this building was ready for occupancy. It was dedicated in 1889 in connection with the meeting of the Synod, which this year convened at Rock Island. This *New College Building* is a magnificent stone structure of the Renaissance style. The basement and first floor contain recitation rooms and lecture halls of the Collegiate, Academic, and Conservatory departments, the Biological Laboratory, and the president's and the treasurer's offices. The second floor contains the lecture rooms of the Theological Department, Cable Hall, and the Chapel, which occupies two stories in the east end of the building. The Art Department, the Library, and the Museum occupy the third floor.

The building latest erected is the Gymnasium, a fine brick structure. It is located immediately south of the New College Building. The erection of the various buildings above referred to is an evidence of the inner development which the institution was undergoing during these years. No buildings were erected in advance of existing needs. But an active and efficient president and a corps of faithful professors, alert to the needs and demands of the people of the Synod, were

REV. GUSTAV ANDREEN, PH. D., R. N. O.
President of Augustana College.

ever adapting the courses of instruction to the need of the time. That their efforts were well directed is evidenced by the continued increase of students and the consequent need of increased facilities for carrying on the work.

While during the first years of the institution there had been a theological department with a sort of general preparatory department, especially designed as a pro-seminary school, a differentiation into a Theological Department, a Collegiate Department, and a Preparatory Department was made as soon as it was deemed possible and expedient.

In the Theological Department during the first years of the institution the course of study covered but one year. From 1874 to 1890 the course was made to extend over two full years. In 1890 the course was rearranged on the university plan in such a way that the instruction was divided into fourteen independent divisions called "courses". This was approved by the Synod in 1891. Since that time various extensions have been made, so that since 1900 the full theological curriculum embraces twenty "courses", and the student who has successfully covered this course of study is graduated with the degree of Bachelor of Divinity. Owing to the great need of ministers in the rapidly growing Synod, a so-called "minimum course" was established in 1880 for the benefit of those candidates for the ministry whose age rendered it inexpedient or impossible for them to complete the full course. This "minimum course" was, however, abrogated in 1898, since which time no student not a graduate of a recognized college has been matriculated in the Seminary.

The building up of the College Department was a slow but, we believe, a thorough process. Instruction in the lower college classes was begun as early as 1866, but it was not till 1876 that a senior class was formed. The members of this class were graduated in 1877, and were the first to receive the degree of Bachelor of Arts from this institution.

In the College Department ten specific departments of instruction have been established. These are Swedish, English and Philosophy, Latin, Greek, Modern Languages, Christianity, History and Political Science, Biology and Geology, Physics and Chemistry, and Mathematics and Astronomy.

For the sake of meeting modern demands upon a college education, the various subjects included in the above ten departments have been arranged into six parallel courses or "groups", viz.: The Classical A, The Classical B, The Modern Language, The Latin-Scientific, The General Science, and The Mathematical. These groups all extend over a four-year period of study and are assumed to be equally difficult and honorable. They are designed to afford the student a liberal education, while at the same time they give him an opportunity to shape his collegiate studies with a view to his prospective lifework. In each of the six groups a certain proportion of the studies is prescribed and a certain portion is elective, the institution believing that this is the golden mean between the widely divergent radical views with reference to electivism.

In the Academic Department (originally called the Preparatory Department) the course of instruction covers three years. The subjects pursued in addition to Swedish and Christianity are those commonly studied in schools which prepare their students for entrance into college. For students who may not be prepared to enter the Academy a Preparatory course of one year has been established. In this course instruction is given in the common elementary branches.

Interest in music has always characterized Swedish Lutherans. Dr. Hasselquist early in his career as president of the institution called the attention of the Synod to the importance of instruction along this line. In January, 1886, the *Augustana Conservatory of Music* was established. Its aim was originally to provide facilities for those who desired to become church organists. While keeping this aim in view the Conservatory has enlarged its scope to include the various

departments usually found in first class conservatories of music. In connection with the Conservatory is a *Department of Elocution and Physical Culture;* also a *School of Art*, which was established in 1895.

In October, 1888, a *Commercial Department* (the present Business College, School of Phonography, and School of Penmanship) was established in order to afford to young men and women the best possible opportunities for acquiring a thorough business training under Christian influences. That the instruction given in this department has been of a thoroughly useful kind is attested by the demand for its graduates on the part of business men, who employ them as well in the Tri-cities as elsewhere.

In 1891 a *Normal Department* was established. The aim of this department is specifically to qualify students for the profession of teaching in the parochial and public schools. The course of study embraces three years.

The institution is fortunate in the possession of a Museum containing very valuable and comprehensive collections which facilitate the study of zoology, botany, geology, and kindred sciences. It has also Ethnographic and Numismatic collections, the latter containing over 1,200 specimens of coins, medals, and tokens. Another collection, called "The Historical Collection of American Lutheran and Scandinavian-American Literature", has already grown to considerable proportions and will prove exceedingly valuable to future historians. The Library of the institution contains at present nearly 25,000 volumes. When the library shall be settled in its new home in the Denkmann Memorial Library Building, it is to be hoped that friends of the institution may help to increase its effectiveness by the generous contribution both of reference books and of general literature.

In addition to the regular courses of study in the different departments, various means have been used to surround the students with the best possible facilities for improvement along spiritual, intellectual, and physical lines. Thus in the year 1860, and at the present time (1860) the *Phrenokosmian Society* was founded for the purpose of affording its members literary development as well as the opportunity for practice in extempore debate and public speaking. This society continues to flourish at the present time. Various other societies with similar aims have in the course of time been established and have

contributed largely towards affording students an opportunity of becoming acquainted with parliamentary practice by actual participation in the proceedings of deliberative bodies.

In 1898 the *Concordia Society* was organized by the theological students. Its aim is to work for the promotion of Evangelical Lutheran theological culture and the strengthening of Evangelical Lutheran faith. All students of the Theological Department are eligible to membership.

The Augustana Foreign Mission Society was organized in 1886 and incorporated in 1895. Its aim is to arouse and maintain among the students a lively interest in the extension of God's kingdom in heathen lands, and by means of membership fees, contributions, and bequests to render aid to the Synod in its foreign mission work. Through the efforts of this society about $15,000 have been raised for the furtherance of foreign mission work and 13 of its members are now serving as missionaries in foreign fields.

The Handel Oratorio Society, originally called *The Augustana Oratorio Society,* was organized in the fall of 1880. This was the first society of its kind in this section of the Mississippi Valley. The influence of this society in developing in its members a taste for sacred classical music cannot be overestimated. Hundreds of students are under the deepest obligation to Dr. O. Olsson, its founder and stanch supporter, for affording them an opportunity to become acquainted with that which is best in the noble art of music; and through them this influence has passed on to the remotest corners of our Synod.

As stated above, when the Synod determined to move the institution to Rock Island, 18¾ acres of land was purchased. In 1886 Dr. A. W. Williamson presented to the institution five acres of land adjoining the college campus on the south. The grounds of the college were further enlarged in 1900 through a splendid donation by the Augustana University Association. This association, incorporated in May, 1891, with the express purpose of promoting the growth and higher development of Augustana College and Theological Seminary, though entirely independent of the college and of the Synod, seized the opportunity of purchasing for a sum of $25,000 a beautiful tract of level land situated north of the college grounds and consisting of about ten or twelve acres together with a large brick residence building. This

was a large undertaking and owing to the financial stringency during the following years it seemed almost impossible for the Association to carry out its contract. But in the summer of 1898, Senator C. J. A. Ericson of Boone, Iowa, promised a donation of $12,800 to the Association on the condition that the Association would raise the remaining portion of the indebtedness ($12,800). In October, 1899, this condition was fulfilled and the property, henceforth known as Ericson Park, was donated by the Association to the Board of Directors of Augustana College and Theological Seminary. The grounds of the institution accordingly consist of about thirty-six acres of land.

The history of the finances of the institution, interesting and important though it be, can here be merely alluded to. The institution was founded by a comparatively small band of immigrants, devoted to their Lutheran faith and zealous for its maintenance, but as a rule—at least in the earlier years—handicapped by poverty. Nevertheless they undertook the support of a school in order that they might be supplied with ministers and teachers. Under the providence of God they have been successful in carrying out their purpose. With the exception of a few notable donations in larger sums, the vast amount of money required to erect and maintain the necessary buildings and to meet the running expenses of the institution for a period of fifty years has been faithfully—we might say heroically—contributed by the rank and file of the Augustana Synod. Special and grateful mention must be made, even in this brief sketch, of the gift of $25,000 by Mr. P. L. Cable of Rock Island, Illinois, in 1885, by means of which the erection of the new main building was facilitated; also the gift of 160 acres of farm land in Iowa and of the coal rights in 120 acres of land (also in Iowa) by Senator C. J. A. Ericson of Boone, Iowa; further of the donation through friends of the institution in Sweden of $27,000 for a fund to be called the "Oscar II Professorship"; and, finally, of the splendid gift of the Denkmann family of Rock Island. Public announcement of this donation was made January 28, 1909. The gift consists in a memorial library to be erected on the campus immediately west of the main building at a cost of not less than $100,000, in honor of Mr. and Mrs. F. C. A. Denkmann, the parents of the donors.

In addition to these donations, many other gifts have been received from generous friends and patrons of the institution.

The great value of endowment funds for institutions of learning has long been recognized by the authorities of Augustana College and Theological Seminary. No definite action, however, was taken towards the realization of such a fund until the meeting of the Synod in Paxton, 1903. The final decision as to details was made at New Britain in 1907. By these resolutions the Synod has expressed its determination to collect a fund of $250,000 as a general endowment fund for Augustana College and Theological Seminary; and, as the fund is to be raised by the time the Synod convenes in June, 1910, to celebrate the fiftieth anniversary of its founding and of the establishment of Augustana College and Theological Seminary, the fund was called the "Jubilee Fund". The Iowa Conference as early as 1906 pledged itself to raise $40,000 for this fund; Illinois followed in 1907 with a promise of $140,000; and in 1908 Minnesota promised to contribute $50,000, Kansas $7,000, Nebraska $10,000, New York $20,000 and California $1,000. The work of collecting this fund has been vigorously prosecuted for several years; old as well as new friends of the institution have made generous contributions; and it is to be hoped that the plans of the authorities of the institution and the resolutions of the Synod with reference to the Jubilee Fund may be fully realized and that Augustana College and Theological Seminary may thus be placed upon a secure financial basis for the future.

Gustavus Adolphus College.

At a meeting of the Minnesota Conference in East Union in October, 1862, the following resolution was adopted: "Whereas the need of school teachers in our congregations is so pressing that we can no longer endure it, therefore be it resolved that Brother Norelius be requested to assume the duty of instructing such young men as the congregations may send to him, in order that by means of such instruction they may be prepared to teach school both in the Swedish and in the English languages."

To this request Rev. Norelius responded affirmatively. During the fall of this year only one student presented himself. This was J. Magny, now the Rev. J. Magny, D. D. The following spring term, however, ten students appeared, so that the total attendance the first year was eleven.

In 1863 the school was moved to East Union, the fall term begin-

ning in September. Five acres of land were purchased by members of Company H, Ninth Regiment of Minnesota Volunteers, and donated to the school. Rev. A. Jackson, who was compelled to abandon his missionary work in Kandiyohi county owing to the hostilities of the Indians, was placed in charge of the school as president and instructor.

As this was the first of the institutions of learning within the Synod not directly established by the Synod, it is very interesting to note its earliest relation to the Synod. At the meeting of the Synod in 1863, the Minnesota Conference reported the establishment of a school. The Synod at once expressed its approval of the steps taken by the Minnesota Conference. As the Synod, however, had but three years before founded its own institution of learning and realized that the

GUSTAVUS ADOLPHUS COLLEGE, ST. PETER, MINN.

interest taken in the one institution might possibly prove detrimental to the other, the following resolutions were adopted: 1. That the Synod rejoices to hear of the school recently established in Minnesota, on the condition, however, that it be placed in the right relation to the Synod; 2. That the Synod therefore desires the Minnesota school to be placed in the same relation to the Synod as the Augustana Seminary; 3. That a committee be appointed to draw up a proposed constitution for the above mentioned school and report the same to the Synod.

In accordance with these resolutions a committee was immediately appointed, which prepared a constitution and reported it to the Synod at a subsequent session, June 27, 1863. The proposed constitution was adopted by the Synod. The representatives of the Minnesota Conference in attendance at this convention of the Synod then proceeded to elect a Board of (8) Directors for their school. This action was then reported to the Synod and received its sanction.

The name of the institution was at first "Minnesota Elementarskola". It was incorporated in 1865. As this year was the thousandth anniversary of the death of St. Ansgarius, the "Apostle to the North", the name of the institution was changed to "St. Ansgar's Academy".

After some time it was found that East Union was not the most advantageous location for the school, and in 1873 the Conference resolved to move it to some other place. The determination of the place to which it should be moved proved a very perplexing question. For some time the idea of placing the Academy in Minneapolis in close connection with the University of Minnesota was seriously entertained. Under this plan the students were to be under the immediate supervision of the Academy, in which also they were to receive instruction in the Swedish language and in religion as well as in the common branches required for admission to the undergraduate course of the University. College subjects were to be studied at the University. Various causes, however, prevented the realization of this plan. In the meantime Mr. Andrew Thorson of St. Peter had energetically set to work to raise by subscription the sum of $10,000 in St. Peter and vicinity for the Academy in case the Conference should locate its institution at that place. This sum was accordingly offered to the Conference. It was accepted on the condition that the $10,000 thus raised be used for the erection of suitable buildings and that the

people of St. Peter and vicinity donate a sufficient amount of land for a campus. A new corporation composed of the pastors of the Minnesota Conference was formed in 1874 under the name of "The Swedish Lutheran Board of Education." This corporation was technically to own and control the institution.

In 1875 the first building now known as "Old Main" was erected at a cost of $26,000. It was dedicated October 31, 1876. The name of the institution was now changed to Gustavus Adolphus College.

Rev. P. A. MATTSON, D. D., Ph. D.,
President of Gustavus Adolphus College.

The development of the institution has always been along safe, conservative lines, characterized by a thoroughness which has placed it in a conspicuous place among the denominational colleges of the country. During the long and successful administration of President M. Wahlstrom, Ph. D., — a period of 23 years — the institution developed into maturity as a full-grown college. The first college class was organized in 1885 and the first senior class in 1889. The latter class, consisting of eight persons, was graduated in 1890, its members receiving the degree of Bachelor of Arts.

The College Department offers at present four "groups" or courses of study: the Classical, the Modern, the Science, and the Historical. These courses are so arranged as to secure in the opinion of the management "the best development of the mind, furnish the broadest culture, and afford the student an opportunity to select a course best adapted to the vocation in life that he intends to pursue." All these groups lead to the A. B. degree.

The Academy offers three groups of study, representing the Classical, Modern, and Science courses.

The school of Pedagogy, organized in 1893, offers in the main the same courses of study as those given in the Academy and the Freshman class of the college together with special instruction in the theory and art of teaching.

The School of Commerce was established in 1887. It offers five

courses of study: a Commerce Course, a Post-graduate Commerce Course, a Shorthand and Typewriting Course, an Agricultural Course, and a short Business Course.

The School of Music was established in 1887. It offers five courses: a course in Piano, a course in Pipe Organ, a course in Violin, a course in Voice, and a Special Course. The Special Course affords instruction on cello, clarinet, and other instruments.

The institution has a library of about 10,000 volumes, a museum well equipped with ethnographic, numismatic, zoological, geological, and botanical collections. It has seven buildings: the Old Main Building, the Auditorium (the new main building), the School of Commerce Building, North Hall, South Hall, the President's residence, and the Gymnasium. There is now in process of erection a dormitory, made possible by the gift of $32,500 by Andrew Carnegie.

Bethany College.

The first step taken towards the establishment of an institution of learning among the Swedes in Kansas was the action of the Bethany congregation in Lindsborg at its annual meeting in 1879. It was then resolved that some of the land belonging to the congregation should be sold as city lots and that half of the receipts accruing from such sales should be set aside as the foundation of a fund for an institution of learning to be located in Lindsborg. Nothing further was done, however, till in 1881. After the meeting of the Synod at Lindsborg in this year, the pastor, Rev. C. A. Swensson, determined to carry into execution the idea of establishing a school at Lindsborg. He succeeded in interesting the other pastors of the Smoky Hill district in the project, but they were unwilling to share with him the financial responsibility involved in the venture. Rev. Swensson therefore assumed this responsibility himself. October 15 was the day set for the beginning of the term. Prof. J. A. Udden, who had been graduated the same year at Augustana College, was engaged as instructor. When on the specified day and hour Rev. Swensson appeared at the church to bid the new students welcome, no students had appeared. But they came later, and the first year's enrollment reached the not inconsiderable number of twenty-seven. Prof. Udden taught all subjects with the exception of religion. This subject was taught one hour each day by Rev. Swensson.

In the spring of 1882 an old public school building was purchased from the village of Lindsborg for the use of the new institution. The local congregation at its annual meeting the same year resolved that a portion of the land called the "Park" be given to the new school as soon as it was incorporated, on the condition that the school be located at Lindsborg.

During its first year the institution had been looked upon as an experiment. The experiment proved successful beyond expectation. Hence at its meeting in Marion Hill in 1882 the Smoky Hill mission district adopted the new school as its own and a board of directors consisting of four pastors and four laymen was appointed.

In September of this year (1882) the institution received its charter, under the name of "Bethany Academy," to be owned and controlled by the Smoky Hill district of the Kansas Conference.

In connection with the opening of the second academic year, October 9, 1882, the first building of the Academy was dedicated. Im-

BETHANY COLLEGE, LINDSBORG, KANSAS.

REV. CARL SWENSSON, D. D., PH. D., R. N. O.,

Founder of Bethany College.

mediately, however, the need of another building to be used as a dormitory and dining-hall was felt, and a subscription was begun to raise funds for such a building. The local congregation again demonstrated its generosity and its kindly interest in the school by donating a suitable site for the new building. In the fall of the year 1883 the building was completed and dedicated. It was used almost from the beginning as the Ladies' Hall.

In March, 1884, the Kansas Conference at its meeting in Mariadahl adopted the institution. At the same meeting Luther Academy in Wahoo, Nebraska, was also adopted by the Kansas Conference. It was therefore resolved that Bethany Academy was to be supported by the Smoky Hill, Clay Centre, and eastern districts, and that the Conference petition the Synod to be allowed to retain a portion of the so-called "twenty-five-cent fee" for the support of the two conference schools. In the spring of this year (1884) a class of five young men was graduated from the Academy.

As the need of teachers for the parochial and public schools was felt to be very urgent, the authorities of the Academy so changed the courses of study as to make the institution a training school for teachers. The new arrangement went into effect in the fall of 1885, and the name of the school was changed to "Bethany Normal Institute."

The institution continued to grow and in consequence another building was needed. In the spring of 1886 the building was begun, but it was not completed till the following spring. It was dedicated June 2, 1887. This is the main building of the institution. It is a plain but substantial and commodious building, five stories in height. The basement has ample space for a large dining room and kitchen, a museum, a chemical laboratory, and three recitation rooms. In the first story are placed the library, the faculty room, the treasurer's office, the Commercial Department, and six recitation and lecture rooms. The second story contains the president's office, the Conservatory Department, one room for the Commercial Department, rooms for students, and the chapel. The chapel also occupies a portion of the third story. The rest of the building, except the fifth floor which is used for laboratories, is mostly devoted to rooms for students, the number of these rooms being about 100.

In the year 1886 the course of study was extended so as to include a freshman class, and the name of the institution was again changed to "Bethany College and Normal Institute." A sophomore class was added in 1888; a junior class in 1889; and a senior class in 1890. The institution had now grown into a complete college, and in 1891 the degree of Bachelor of Arts was conferred upon the four members of the first class to be graduated from the institution.

Naturally the courses of study have been changed and improved from time to time and additions made to them. In 1889 a full Scientific Course was organized. The College of Business was established in 1884; the Musical Conservatory in 1885; the Model School in 1886; the School of Art in 1890; the Department of Oratory and Elocution in 1896; the School of Shorthand and Typewriting in 1898; and the School of Sloyd, Pyrography, and Embroidery in 1901.

By a recent amendment to its charter the name of the institution has again been changed, this time to "Bethany College."

The institution is well equipped with a library of about 12,000 volumes and pamphlets; a Museum of Natural History containing ample illustrative material for the study of the natural sciences, etc.; also laboratories for the study of chemistry, physics, and biology.

In addition to the buildings referred to above mention must be made of the Auditorium, the Swedish Pavilion and the Carnegie Library. The Auditorium is a commodious assembly room with a

capacity of nearly 3,000. It was necessary to erect this building in order to accommodate the great number of visitors on the occasion of the Messiah Concerts for which Bethany College is justly famous. Space forbids a discussion of these concerts, but it is mere justice to remark that had Bethany College accomplished nothing else, the institution would still deserve the gratitude of all lovers of music as well for the marvelous work it has done in fostering upon the western prairies a love for oratorio music as also for the splendid manner in which it renders these great creations of the masters.

The Swedish Pavilion is a memento of the Louisiana Purchase Exposition at St. Louis. It was presented to Bethany College by Hon W. W. Thomas in 1905. It is of quaint architecture, repre senting an ancient Swedish manor. It is used as an assembly hall and as a gymnasium for the lady students.

The Carnegie Library is a fine, new building 76 feet long by 67

THE CARNEGIE LIBRARY, BETHANY COLLEGE.

feet wide, and consists of a basement and two full stories. It is the gift of Andrew Carnegie, who in April 1907 donated to Bethany College $20,000 with which to erect a library building.

Bethany College comprises at present the following departments:

1. *The Graduate Department* offers opportunities for advanced work with or without reference to the attainment of a degree.

2. *The College of Liberal Arts and Sciences.* The courses in this department are so arranged that nearly all the required work is done during the first two years, leaving the student to elect such studies during his last two college years as will bear more directly upon the profession he aims to follow.

3. *The School of Education* furnishes full professional training for teachers.

Rev. ERNST PIHLBLAD, D. D.,
President of Bethany College.

4. *The Academy* furnishes preparation for college. It consists of a three years' course and corresponds in general to a high school.

5. *The College of Music and Fine Arts* offers complete courses in piano, organ, voice, violin, wind and reed instruments; also in painting, sketching, sloyd and art needlework. The School of Expression affords training in public speaking.

6. *The School of Business* offers the courses usual in a commercial school.

7. *The School of Law,* organized in 1902, prepares candidates for admission to the practice of law in district and state courts.

8. *The Model School* is the practice school for the normal students. It gives to the pupils composing it a complete common school education.

9. *The Summer School.* Instruction is given in the Normal, Commercial, Music, and Art departments during the summer months for the benefit of those primarily whose connection with the public schools makes it impossible for them to attend during the regular academic year.

Upsala College.

The New York Conference was organized in 1870. At an early date it was apparent that the absence of an institution of learning was a serious handicap to the rapid and vigorous development of its church work. Owing to various causes — chief of which was the fact that a very large portion of the membership in the churches of the Conference consisted of recent immigrants from Sweden — nothing definitely was done towards establishing a conference school until 1887. A committee was then appointed to take steps toward the realization of this purpose. This committee reported, however, the following year that nothing could be done owing to the large indebtedness of the Conference resulting from the establishment and maintenance of the Orphans' Home of the Conference.

Another committee was appointed in 1892, and in 1893 yet another. This year (1893) the committee was authorized to determine the place and the time for opening a school. June 14, 1893, this committee met at Augustana College, Rock Island, Illinois, and decided upon Brooklyn, New York, as the place and October of the same year as the time for the opening of the school. They also determined that the name of the new institution should be Upsala College. This

UPSALA COLLEGE, KENILWORTH, N. J.

name was especially appropriate as the year 1893 marked the third centennial celebration of the famous decree of Uppsala in Sweden.

The school was opened October 3, 1893, in the Sw. Ev. Luth. Bethlehem church in Brooklyn. The first academic year was spent here. The next four years the institution was located in a large building on McDonough street, the property of the St. Paul congregation.

It was apparent that this was but a temporary arrangement; hence the management was continually on the lookout for a suitable permanent location. In 1897 "The New Orange Industrial Association" made an offer to the Conference of fifteen acres of land and a cash bonus in addition, if the college were located upon a tract of land then known as New Orange and owned by the association in Union County, New Jersey. This offer was accepted by the Conference and the college in the fall of 1898 was moved to New Orange — the name of which place was later changed to Kenilworth — its present home. The Main Building was erected in 1899. It is a three-story building of brick, of only moderate size, but convenient and well adapted to its purpose. A second building, known as Crescendo Hall and designed as a ladies' dormitory, was built in 1906. It is a frame building of three stories and contains 26 rooms. A third building was added in 1907. This is a commodious structure of four stories and contains 43 full-sized rooms. It is used as a men's dormitory, but contains in addition room for the Commercial Department. The basement is used for the dining hall and kitchen department.

At the opening of the institution two departments were at once organized: a Preparatory Department (Acadamy) and a Musical Department. It was also decided to establish a Commercial Department as soon as practicable. This was effected at the beginning of the second term of the first year. The second academic year a freshman class was added. The students of the institution, as had been anticipated, were of great help in serving the congregations of the Conference; hence the Conference was loath to lose the services of these students upon the completion of their freshman year. For this reason together with others, the Conference in 1902 resolved to add a class each year until the institution should have the regular number of classes required in a college. This was done and in 1905 the first class was graduated from the college, its four members receiving

REV. L. H. BECK, PH. D.,
President of Upsala College.

the Bachelor of Arts degree. Beginnings have also been made looking to the establishment of departments of Art and Sloyd.

The college does not yet possess a large library or museum, but it has a good nucleus from which it is hoped these necessary adjuncts to a progressive school may develop.

At present courses are offered in the following departments:

1. *College Department.* This consists of three parallel groups, viz. the Mathematical-Science, the Modern Language, and the Classical. The first leads to the degree Bachelor of Science, and the last two to the degree Bachelor of Arts.

2. *Academic Department.* The course in this department covers a period of three years. It is designed to prepare students for entering college.

3. *Preparatory Department.* This department offers instruction in the common school branches and prepares students for the Academic Department.

4. *The Music Department.* This department aims to prepare teachers of music, organists, and choir leaders, and in general to afford its students a musical education.

5. *The Commercial Department.* The aim of this department is to train young men and women for a business career.

6. *The Stenographic Department.* In this department students are prepared to fill positions as stenographers and private secretaries.

Luther College.

The idea of establishing a school in Nebraska antedates the organization of the Nebraska Conference itself. While the Swedish Lutheran congregations of this state still constituted the Nebraska district of the Kansas Conference, as early as 1881 some of the Nebraska pastors conceived the idea of a local school for teachers as well as a preparatory school for young men of Christian character

with the gospel ministry in view. This idea was discussed at a district meeting held in Kearney and Phelps counties in May, 1882. In November the same year, it was determined to make preparations for the establishing of a school. In March 1883 at a meeting in Saronville it was decided that the school be located in Wahoo and that its name be Luther Academy. A board of directors was also elected consisting of five pastors and four laymen. The first building was erected during the summer of 1883 at a cost of $6,911.50. Rev. M. Noyd was the first president. The school opened in the fall of 1883 with one instructor, viz. the president, and five students. During the course of the year the number of students increased to 36 and the first regular instructor (aside from the president), Dr. S. M. Hill, entered upon his duties. The first building was dedicated on Nov. 10, 1883, the 400th anniversary of Martin Luther's birth.

As it was necessary to provide a place of residence for the president as well as rooms for the lady students, another building, now known as Ladies' Hall, was erected at a cost of over $4,000.

LUTHER COLLEGE, WAHOO, NEB.

In March, 1884, at the meeting of the Kansas Conference in Mariadahl, Kansas, Luther Academy was adopted by that Conference. Since the first meeting of the Nebraska Conference after the organization of this Conference, in 1886, the institution has been owned and controlled by the Nebraska Conference.

Rev. O. J. JOHNSON,
President of Luther College.

In 1892 the Conference authorized Rev. J. Torell, the treasurer of the Academy, to erect a new building to contain a dining hall and rooms for the lady students, provided he could do this without debt to the Conference. In this effort he was successful.

As the institution continued to develop a new main building became a necessity. Plans for this building were laid before the Conference at its meeting in Saronville, 1902. It was resolved that the Board of Directors be authorized to erect a building in accordance with these plans at an expense not to exceed $25,000. Through the efforts of the president of the Academy, Prof. O. J. Johnson, the money was collected to defray the total cost of this new building together with a surplus of nearly $2,000. The building was completed in 1903 and contains class rooms, the Library, Music Studio, Gymnasium, Laboratory, Chapel, and Business Hall. Since then a central heating plant has been built and various improvements have been made in other buildings.

The institution has two funds, — one a general endowment fund, and one a fund for needy and deserving students.

In 1886 the Business Department was organized, and in 1893 the Music Department. Recently the Normal courses were increased so that this Department is authorized to issue state diplomas.

At the meeting of the Conference in 1909 the name of the institution was changed to Luther College.

The institution has a Library of over 3,000 volumes; also a Museum containing collections valuable to the student of natural history.

Luther College comprises the following departments:

1. *The Academy.* Two parallel courses are offered, each preparing for college and requiring twenty-eight credits for graduation. One of these is called the Classical Major; the other, the Classical Minor. The former requires three years of Latin and two years of Greek.

2. *The Normal School.* The purpose of this department is to train those who intend to become teachers in the public schools. The course required consists of three years' work above the eighth grade, and leads to a second grade state certificate.

3. *The School of Business.* This department aims to give its students a practical course in the subjects which pertain to the business world. It offers three courses of study: the Commercial Course, leading to the degree of Bachelor of Accounts; the Shorthand and Typewriting Course; and the Agricultural Course.

4. *The School of Music.* This school offers courses in piano, pipe organ, voice, violin; also in sight-singing and ear-training, harmony, science of music, and history of music. "Luther Academy School of Music aims in the most enlightened sense to make musicians of its piano students, and pianists of such of its music students as study the piano."

5. *The School of Art.* A three years' course is offered in art. This includes charcoal practice from antique fragments, pencil sketching, clay modeling, out-door sketching, still life and landscape in water-color and oil, etc.; also the history of the various forms of art.

Northwestern College.

In the northwestern portion of Minnesota known as the Red River Valley and the Park Region, Swedish Lutherans began to settle in considerable numbers about forty years ago. As they were about 300 miles removed from the college at St. Peter and as it was impracticable or even impossible for many of the sons and daughters of these settlers to attend that institution, the need of a local school was early felt. No school was established, however, until in 1888. In this year Hope Academy was opened in Moorhead. The success of this institution seemed assured until the great financial crisis of 1893, when, hampered by insufficient encouragement and support, it became apparent that the school must eventually close its doors. This occurred in 1896. Hope Academy had, however, demonstrated during

its eight years of activity that a great deal of good could be accomplished by a school in that section of Minnesota; and there were men who continued to believe that a school ought to be maintained there. Prominent among these was Rev. S. J. Kronberg. He continued to agitate the school question and even maintained for two years in the schoolrooms of his own church and at his own financial risk a school which he called Lund Academy.

The belief that a school was needed increased in strength and finally the Alexandria District of the Minnesota Conference appointed a committee to decide upon a suitable location for a new school. In February, 1899, it was decided to locate the school in Fergus Falls. The organization was effected January 17, 1900; the institution was to be owned by a corporation, consisting of four pastors and seven laymen, and it was to be named *Northwestern College*.

The first building — a brick structure, 76 by 44 feet, and three stories in height — was erected in 1900, and the first term opened

NORTHWESTERN COLLEGE, FERGUS FALLS, MINN.

January 3, 1901. In 1903 a second building was erected, to be used as a dormitory.

The institution can now easily accommodate 250 students, so far as instruction is concerned, and 100 students may find lodging in the dormitory.

In 1903 the first classes were graduated from the Academy, — a class of three from the Academic department and a class of fifteen from the Commercial department. Since that time there have been graduating classes each year.

PROF. A. C. YOUNGDAHL, A. M.,
President of Northwestern College.

Northwestern College has won a reputation for substantial, thorough work and is recognized by the University of Minnesota as well as by the higher institutions of the Augustana Synod.

Minnesota College.

At the meeting of the Minnesota Conference in St. Peter, May 17—23, 1904, it was resolved to establish an institution of learning in the twin cities, Minneapolis and St. Paul. A committee consisting of five pastors and four laymen was also appointed to carry out this resolution; and it was further empowered to serve as the Board of Directors of the new school until the next annual meeting of the Conference. The committee determined that the school should be located in Minneapolis and that its first term should begin during the fall of 1904. Accordingly the new institution, under the name of Minnesota College, was opened October 4, 1904, in a building situated on the corner of Franklin and 17th avenues, Minneapolis.

At the very beginning three departments were established, — the Academic, the Commercial, and the Conservatory. No less than 23 students were enrolled on the opening day, and this number was swelled to 166 during the first academic year.

The next year (1905) a beautiful school building at the corner of Harvard and Delaware streets, S. E. Minneapolis, was purchased for

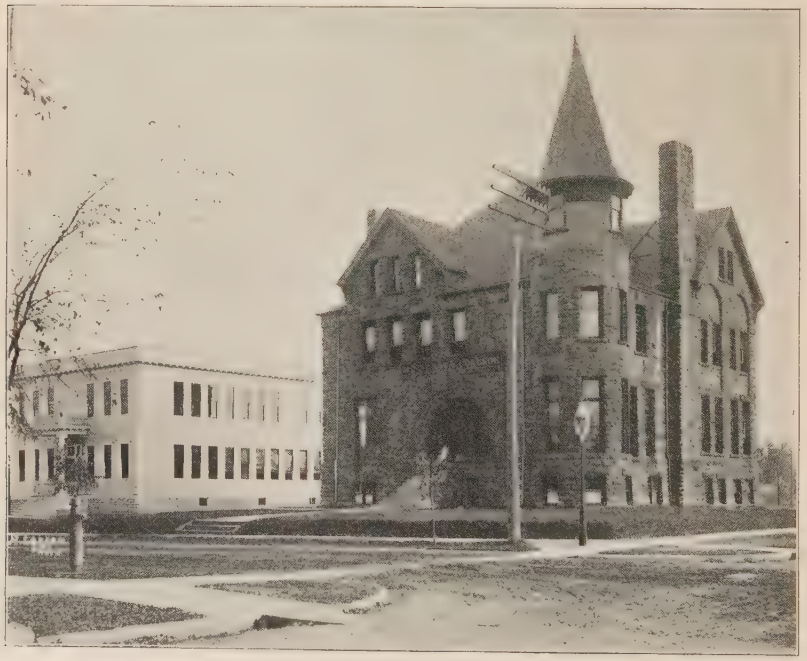
a sum of $17,000. In this building — its present home — the institution entered upon its second academic year.

During the past school year (1908—1909) a new building has been erected and an additional block of land has been purchased. The institution, which within the relatively short period of its existence has shown a remarkable and very gratifying growth, has now ample room and facilities for still further development. It has a Library containing about a thousand volumes and the nucleus for a good working Museum. Its departments and courses are as follows:

1. *Academic Department.* A three years' course which includes the subjects commonly offered in a high school together with practical instruction in Swedish and Christianity.

2. *Normal Department.* This offers a three years' course of instruction to those who are aiming at the profession of teaching.

3. *Preparatory Department.* The aim of the instruction in this department is to prepare students for the Academic Department.



MINNESOTA COLLEGE, MINNEAPOLIS, MINN.

PROF. FRANK NELSON, PH. B.,
President of Minnesota College.

4. *Swedish-English Department.* The work here is especially adapted to the needs of those who have been in this country but a short time and who wish to learn the English language.

5. *School of Commerce.* The aim of this department is to give to its students a practical business education.

6. *School of Expression.* This school gives special attention to all forms of public speaking.

7. *School of Music.* This department offers courses in piano, organ, violin, voice, sight-singing, etc.; also in harmony, counterpoint, fugue, composition, orchestration, and musical history and psychology.

8. *Art Department.* Instruction is here given in drawing, painting, etc. Special attention is given to oil painting.

Trinity College.

On the 28th of August, 1904, the pastors of the Austin District of the Kansas Conference held a meeting in Hutto, Texas, for the purpose of establishing an institution of learning within their own district. At this meeting it was resolved that the pastors of the Austin District should serve as a temporary Board of Directors for the new institution; further that an appeal should be made to the various cities within the district to submit bids for the new school; and also that Rev. J. A. Stamline be requested to gather funds. At a meeting held in Austin February 1, 1905, lay delegates from the congregations of the district were also elected to the

REV. J. ALFR. ANDERSON,
President of Trinity College.

Board of Directors. As the city of Round Rock had submitted the most advantageous bid, viz., $7,000 in cash and eight acres of land for a campus, it was resolved to locate the school at this place.

The institution was incorporated under the title, The Evangelical Lutheran Trinity College, Round Rock, Texas,—of the Kansas Conference of the Augustana Synod of North America.

During the summer of 1906 the first building was completed at a cost of approximately $19,000. It is a two-story building with basement, and is 147 feet long, 40 and 60 feet wide. It contains an auditorium, 24x60 feet, two office rooms, six lecture and recitation rooms, and twenty rooms for students.

The first school-year opened October 2, 1906. Thirty-eight students were enrolled at the beginning of the first term; this number was increased to 61 before the close of the same term; and during its second term the new school was encouraged by a proportional increase in its enrollment.

The institution comprises the following departments: an Academy,

TRINITY COLLEGE, ROUND ROCK, TEXAS.

a Commercial School, a Conservatory of Music, and an Evening School.

Dr. J. A. Stamline was elected to be the first president of the college, and has served in this capacity during the years 1906—1909. At present Rev. J. Alfr. Anderson is the president.

Coeur d'Alene College.

This institution, owned and established by the Columbia Conference, is located at Coeur d'Alene, Idaho, and opened its doors January 7, 1907. Twelve students were enrolled the first day, and by the end of the first month 56 students were in attendance.

At the very beginning instruction was offered in but one department—the Commercial School—,but during the first month a Department of Music was added.

During the first term the institution was without a home of its own, but during the following summer (1907) a commodious and well equipped building of brick, two stories high with basement, was erected and was ready for occupancy at the opening of the next school-year, September 16, 1907.

The basement of this building contains a large room for the Commercial Department and four ordinary class-rooms. The upper

COEUR D'ALENE COLLEGE, COEUR D'ALENE, IDAHO.

REV. J. JESPERSON,
President of Coeur d'Alene College.

floors contain 26 students' rooms. Two smaller buildings were also erected, one for the heating plant and the other for the kitchen and dining hall.

In the fall of 1908 a second large building corresponding to the one first built was erected. The two upper floors are used as a Ladies' Dormitory and the ground floor is devoted to class-rooms.

The Commercial Club of Coeur d'Alene donated to the college during the past year 16 acres of land. This makes the campus consist at present of 26 acres.

Rev. J. Jesperson is the president and treasurer of the institution. The following have constituted its teaching force during the year just closed (1908—1909): Messrs. Alfred Lawrence, Thure Hedman, F. J. Lindblom, S. O. Johnson, R. Oslund, L. Schade, Miss Hattie Baity, Mrs. C. Nordquist, Miss Angelica Anderson, and Miss Ada Anderson. Rev. Litherland succeeded Mr. F. J. Lindblom at the opening of the spring term.

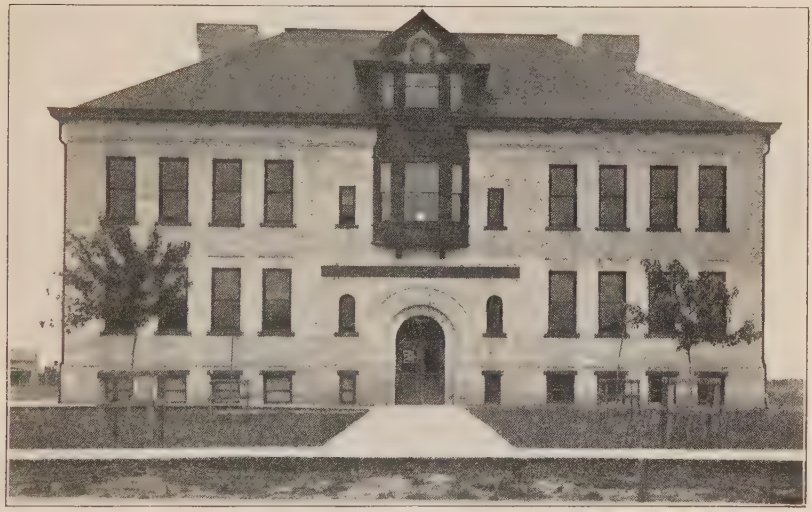
North Star College.

For a number of years our people in the Red River Valley considered the advisability of establishing a school in their section of the country. In the early eighties Mr. J. P. Mattson conducted a private class in academy subjects, but no institution was organized. In the early part of the year 1908 the Red River Valley District of the Minnesota Conference decided to establish a school at Warren, Minnesota. In March the new school was incorporated under the name of North Star College.

PROF. O. E. ABRAHAMSON,
President of North Star College.

Prof. O. E. Abrahamson was called to be the principal of the school. Later Mr. C. E. Sjostrand was placed in charge of the Commercial Department, and Miss Olga Hermanson was engaged as teacher for the Music Department.

October 1, 1908, was set as the day for the opening of the school. On that day a number of students arrived and work was begun. At the end of the year the number of students in attendance amounted to fifty-four.



NORTH STAR COLLEGE, WARREN, MINN.

Miss Minnie Tullar had also been engaged to teach in the Music Department; Mr. J. A. Wennerdahl assisted during a part of the year in the Commercial Department; and Rev. E. O. Chelgren assisted in the Academy.

To the departments already organized,—Academic, Preparatory, Commercial, Stenographic, and Music,—another will be added next year. This new department will offer courses in Domestic Science, and it is the intention of the institution to make these courses eminently practical and valuable for girls and young women.

I. M. Anderson.

The Charitable Institutions of the Augustana Synod.

CHRISTIAN CHARITY is coeval with Christianity. In the early days of the Church, the widows and orphans were called treasures of the Church, and were supported and cared for by the same. Necessarily this charity work was restricted to those who were members. But Christ had given the keynote to universal charity in his narrative of the man who on his way from Jerusalem to Jericho fell into the hands of thieves. As the scope of the Church widened and it understood better what its Master expected from it, the great truth of universal charity was put into practice.

By the side of Christian charity there has sprung forth an eleemosynary movement, prompted mainly by humanitarian motives, which we call by the highsounding name philanthropy. These two forces often work side by side for the same result. This is especially the case where Church and State are separated, so that the Church cannot reach far enough with its charity, but must be complemented or even supplanted by individual, associated, or governmental philanthropy. It is nothing more than right that the government takes care of its wards, and the different associations of their members, and relieve the Church of a burden that would be too onerous to bear. The world needs all the charity it gets and a great deal more.

It shall be the purpose of this article to give a brief sketch of each of the charitable institutions of our Augustana Synod. These can be divided into four groups: *Orphanages, Hospitals, Homes for Aged,* and *Deaconess Houses.* Under synodical or Conference control there are:

Rev. Erland Carlsson, D. D.

1822—1893

Eight Orphanages:

At Vasa, Minnesota, established in 1865.
At Andover, Illinois, established in 1867.
At Mariadahl, Kansas, established in 1880.
At Stanton, Iowa, established in 1881.
At Jamestown, New York, established in 1886.
At Joliet, Illinois, established in 1892.
At Omaha, Nebraska, established in 1901.
At Avon, Massachusetts, established in 1907.

Three Hospitals:

Bethesda, St. Paul, Minnesota, established in 1882.
Augustana, Chicago, Illinois, established in 1884.
Immanuel, Omaha, Nebraska, established in 1890.

There are a number of local hospitals more or less controlled and supported by Lutherans, but as they are not directly under Conference or synodical authority, we can only mention them: Swedish Hospital, Minneapolis, Minn.; Moorhead Hospital, Moorhead, Minn.; Washington Park and Englewood Hospitals, Chicago, Ill.; and the Lutheran Hospital, Kansas City, Mo.

Two Deaconess Houses:

Immanuel Deaconess Institute, Omaha, Neb., established in 1890.
Bethesda Deaconess Home, St. Paul, Minn., established in 1902.

Five Homes for Aged:

Bethesda, Chisago City, Minnesota, established in 1904.
Nazareth, Omaha, Nebraska, established in 1901.
Salem, Joliet, Illinois, established in 1905.
Lutheran Home, Madrid, Iowa, established in 1906.

The Augustana Home for the Aged, Brooklyn, N. Y., established in 1908.

I. Orphan Homes.

The Orphanage at Vasa, Minnesota.

This is the oldest charitable institution in the Augustana Synod. It started like a mustard seed. In 1865 a family by the name of Mikolo E. Erikson from Dalecarlia, Sweden, had emigrated to Amer-

ica. Both parents died soon after their arrival and left four young children forlorn and destitute. Hearing their story, Dr. E. Norelius, then pastor at Red Wing and Vasa, prompted by an inner voice, took them home to Red Wing, presented them the following Sunday to his congregation, and called for aid. The church responded with a handsome contribution. The basement of the old church in Vasa was put in order to domicile them, and "Aunt Brita" from Stockholm, Wis., was installed as matron. Two more orphans came soon. "Aunt Brita" tells very graphically in one of her letters of their lack of bread at one time. She told them to pray to God for bread. About eleven o'clock in the evening a man knocked on the door and said: "Open, and I will give you a sack of flour, which I think you need." This came as a godsend, for the flour-barrel was empty. This noble woman continued amid hardships and privations to take care of the home for four years.

During the first eleven years of the home Dr. E. Norelius was sole proprietor and manager. In 1876 he offered the home to the Minnesota Conference, and the gift was accepted and was duly taken care of. A small farm of ten acres of land had been purchased for $150 by Dr. Norelius and a small cottage erected thereon. Miss Carolina Magny, sister of Rev. J. Magny, now had charge of the home. Everything began to look brighter. But alas, not long.

The night between the 2nd and 3rd of July, 1879, a cyclone swept over Vasa, razed the orphan home to the ground, three children were killed outright, a great number were wounded, and two died afterwards of their wounds. Five other persons were killed by the storm. On the 4th of July the remains of the victims of the storm were buried, a day which Vasa will long remember.

Appeals for aid were sent in all directions. Churches, aid societies, and individuals responded liberally, so that the home could be rebuilt larger and better than before, and even the old debt could be paid.

Another sad day in the history of the home was January 16, 1899, when fire broke out at the noon hour and destroyed the main building completely. A small, imbecile boy, inmate of the home, had kindled fire in one of the wardrobes. Even this calamity seems to have been a blessing in disguise, for contributions came in so freely that a much better main building could be built than the one destroyed and the finances placed on a better footing.

The history of this orphanage is rich in vicissitudes and reverses, yet the Lord has not withheld his rich blessings.

The home can now take care of some 75 children. Its value in dollars and cents stands at $27,595.75 and its current expenses at $7,547.98 according to last report.

The following persons have served as superintendents and matrons: "Aunt Brita" 1865—1869; Miss Carolina Magny, afterwards Mrs. Strandberg, together with her husband 1869—1880; Mr. and Mrs. J. A. Hultgren 1880—1888 and 1895—1905; Mr. and Mrs. Lewis Mellin 1888—1895; Rev. and Mrs. J. E. Hedberg 1905—1909.

The home has its own school building and permanent teacher, who divides the work between the common school studies and those of the parochial school. The ownership is vested in the Minnesota Conference and the management in a Board of six Directors elected by the Minnesota Conference. Additional land has been purchased, so that the home owns and cultivates a farm of about 200 acres. This farm gives employment to the children as they grow up and furnishes in part the support. Besides the proceeds from the farm, the Sunday-schools of the Minnesota Conference make an annual contribution about Thanksgiving time.

ORPHAN HOME AT VASA, MINN.

The home has been a refuge and a blessing to many. May the good Lord shield, protect, and bless the home and its work.

The Orphan Home at Andover, Illinois.

This home started as a synodical institution and continued as such until 1876, when it was transferred to the Illinois Conference. Its history, briefly told, is as follows: At the synodical convention in Chicago, in 1863, a resolution was adopted to establish an orphan home. Dr. Passavant was present and urged and recommended the establishing of such a home. The plan was to purchase suitable farm property near Paxton, Ill., and a committee was appointed to begin the work. The following year the committee could report that $1,829.50 had been contributed by the churches. In 1865 the report showed $3,000 in the treasury. The same year 160 acres of good farmland had been purchased near Paxton for $3,520. The following year the committee reported that the land was paid for and a surplus of some $520 was found in the treasury.

Evidently there must have been a change of opinion as to the locality. The leaders of the Synod wanted the home in the midst of some large settlement with a cluster of Lutheran churches on all sides. Accordingly the orphan home committee was instructed in 1867, at the meeting in Swedona, to secure a suitable farm either in Andover or Swedona and to sell the Paxton farm. At the same time it was decided to open the home without delay. Pursuant to instructions, an acre lot was secured near Swedona and a house erected. Three boys had been admitted to the home.

In 1870 a farm of 160 acres was purchased for $5,150 by Rev. Jonas Swensson, about two miles southwest of Andover. Thus the home was permanently located. More land has been purchased adjoining the original property, so that the home now owns 440 acres of fine land. The property has been pronounced one of the best stock farms in Henry county. The plant is valued at $50,000; the current expenses for last year were $5,105.16. The home can accommodate 75 orphans.

The following persons and families have served as superintendents or stewards: Mr. and Mrs. S. P. Lindell 1867—1881; Mr. and Mrs. J. S. Swensson 1881—1889; Mr. and Mrs. L. Hoogner 1889—1892;

Mr. and Mrs. Gustaf Johnson 1892—1894; Mr. and Mrs. A. E. Monell 1894—1895; Mr. and Mrs. A. Lincoln 1895—1904; Rev. and Mrs. N. Gibson 1904—1907; Rev. and Mrs. A. G. Ander 1907—1908; Deaconess Elisabeth Anderson 1908—.

The pastors of Andover, Revs. Jonas Swensson, Erland Carlsson, V. Setterdahl, and C. P. Edblom, have all taken a most active part in the work and development of the home, so has also the church at Andover. The home has been a refuge for many waifs and a blessing to the community. From among the orphans we have both pastors, professors and other men of influence and marked ability.

While the matron and all the children from the home were attending the children's Christmas festival in the church at Andover in 1908, a fire broke out in the home and burned it to the ground completely with all its contents. Only one boy was home, because of indisposition. He could only report the disaster. The loss was great, although partly covered by insurance. Plans of a new building have been prepared and the Board authorized by the Illinois Conference to rebuild on a larger scale.

Saviour, who Thy flock art feeding
With the Shepherd's kindest care,
All the feeble gently leading,
While the lambs Thy bosom share.

ORPHAN HOME AT ANDOVER, ILL.

The Orphan Home and Farm School at Mariadahl, Kansas.

At the request of Rev. Drs. O. Olsson and A. W. Dahlsten the Union Pacific Ry. Company donated a piece of land in Fremont, Kansas, for a future orphan home. This aroused the interest of the people for charity work, and steps were taken at once to carry out the plan.

Nothing definite, however, was done until in 1875, when a governing Board of five persons was elected to push matters. The Board consisted of Revs. O. Olsson, A. W. Dahlsten, Messrs. C. J. Brodine of Salemsborg, John Rodell of Fremont, and J. A. Nilson of Lindsborg. In 1878 the Board was instructed to ascertain where the home could be located to the best advantage. After careful investigation, the Board recommended Mariadahl, both because of the interest the people had shown there and the opportunity of purchasing a suitable farm property for a very small price. This farm contained 280 acres of land, with suitable buildings, and was purchased for $5,100. The home was dedicated and opened for reception of orphans in

ORPHAN HOME AT MARIADAHL, KANS.

1880. It has accomodations for about thirty orphans. The total number received since it opened is one hundred and twenty. The value of the home is about $22,000, with no debt, and a current annual expense of $3,500. The name is: "The Orphan Home and Farm School of Mariadahl, Kansas".

The following persons have served as superintendents and matrons: Mr. and Mrs. G. Haterius, Mr. and Mrs. B. Berg for 20 years, Mr. and Mrs. A. G. Johnson for 4 years, and Mr. and Mrs. N. H. Youngberg for 5 years.

The home is supported by the farm and Sunday-school and church contributions. Revs. Håkan Olson, C. J. E. Haterius and, in fact, all the pastors of Mariadahl have spared neither time nor labor to make the institution a real home for the orphans. What the fatherless and motherless need above all is love and paternal care.

The Orphan Home at Stanton, Iowa.

This home for orphans is situated one mile south of the village of Stanton, where it owns and cultivates a farm of 240 acres of choice land, and is encircled by the flourishing churches of Stanton, Fremont, Red Oak, Bethesda, and Essex.

The first measures taken by the Iowa Conference towards establishing an orphan home date back to the year 1870, when at the convention in Des Moines a committee was appointed to initiate the movement. As soon as this committee had agreed upon the present site, it at once opened negotiations with the Burlington and Missouri River Railway for the purchase of 160 acres of land. After waiting in vain for a donation in land from the railroad company, the land was purchased in 1871 at $14 an acre, on ten years' time, at 6 per cent. interest. To begin with the farm was rented to different parties, but with little financial success. The proceeds did not even cover the interest. Appeals were time and again made by Rev. B. M. Halland, the prime mover in this enterprise, as well as in the colonization of southwestern Iowa, to the churches for aid, but with little success. Each one seemed to have enough to care for himself in those pioneer days. As the orphan home at Andover still belonged to the whole Synod, and the financial conditions in those early colonies were not the best, the contributions were small and far between. Everybody hoped that the farm would pay for itself and leave a

surplus for buildings. This was not to be. In 1876 more active measures were taken to open the home, and Rev. M. C. Ranseen was appointed solicitor for the home. In 1879 the greater part of the debt on the land was paid. In 1880 the Conference decided to build. The building cost a little over $2,000, the furnishings of the same and the necessary farming inplements, stock, and houses for the same about $2,000 additional. Eighty acres of adjoining land were purchased later, so that the home is now a valuable property, rated at $31,000, with a current annual expense of about $5,000. It has accommodations for fifty orphans, and is supported by the income from the farm and the annual contributions from the Sunday-school children and the churches of the Iowa Conference.

The superintendents and matrons, changes occurring frequently, have been Mr. and Mrs. P. Ringberg, Mr. and Mrs. Dahlstrom, Mr. and Mrs. Frank Lindberg, Mr. and Mrs. C. A. Nimrod, Mr. and Mrs. C. G. Lind from 1892—1908, and Mr. and Mrs. A. E. Liljegren.

ORPHAN HOME AT STANTON, IOWA.

In 1907 a separate school building was erected, with spacious recitation and school rooms on the first floor, sleeping rooms on the second floor, and play and recreation room in the basement. Seven months of public school and two months of Swedish school are taught each year, giving to the orphans a good and timely education.

The Iowa Conference is caring for its orphanage with parental tenderness and devotion. The home has its trials, like all similar institutions, but these trials only call forth the Christian love and faith into greater activity. What we do for Christ and the little ones who believe in him will not be without its temporal as well as eternal reward.

The Orphan Home at Jamestown, New York.

This home is the fifth in order of establishment of the orphan homes. Because of the large and populous cities within its territory, the New York Conference needed a large and commodious orphan home. After preliminary work covering several years and gathering some $3,553.45 as foundation fund, the New York Conference decided to start the work. The corner stone was laid amid great festivities July 14, 1884. The 27th of January, 1886, the home was formally opened to rereive orphans.

ORPHAN HOME AT JAMESTOWN, N. Y.

The first superin-

tendent and matron were Rev. and Mrs. T. O. Linell; they were followed by Rev. and Mrs. M. J. Englund. The present incumbents are Mr. and Mrs. J. S. Swensson, brother of the late Dr. C. A. Swensson. The home was undoubtedly, at the time of its erection, the most expensive, the largest, most modern, and best equipped of all our orphanages. The value is conservatively placed at $45,000, its current annual expenses are about $7,500. It is owned and controlled by the New York Conference and supported by the churches and Sunday-schools of the Conference that lie outside of the New England states. These support the home at Avon, Mass.

The Orphan Home at Joliet, Illinois.

As the Illinois Conference increased its territory and established new congregations, it became necessary either to increase the accommodations at the orphan home in Andover or locate a new one in some other part of the Conference. As the home in Andover was located in a farming community, it could only train the children in work on the farm. An industrial school in connection with the orphan home became the leading thought in the Conference.

At the convention of the Illinois Conference in Ishpeming in 1887 the subject was warmly discussed. A committee was appointed to prepare the whole question for definite action at the next meeting. This committee consisted of Drs. Erl. Carlsson, L. A. Johnston, L. G. Abrahamson, and Revs. H. P. Quist and M. Frykman. This committee reported to the convention held in St. Charles in the fall of 1888. Another, larger committee was appointed, which reported the following year as follows:

1) That a new orphan home be established;

2) that its location shall be within the Chicago or Rockford districts;

3) that the churches within these districts be asked to pledge themselves as to the amount they may be willing to raise to secure the home in their vicinity.

Joliet and Rockford vied with each other, the former place leading with a definite promise of $8,000, provided $7,000 would be raised by the churches elsewhere in the Conference. The offer of Joliet was accepted, a Board of Directors elected, authority given to purchase ground and proceed with building as fast as money was gathered.

Mr E. G. Peterson of Englewood, Chicago, drew the plans and superintended the construction. The corner stone was laid in August, 1892; in 1893 the building was enclosed, and in 1896 the new home was opened under the corporate name: "The Orphan Home and Industrial School of the Illinois Conference of the Scandinavian Evangelical Lutheran Augustana Synod." Sister Frida Schelander from the Immanuel Deaconess Institute of Omaha, Nebraska, was chosen as matron and superintendent. She continued in this capacity until 1908. Her place is now (1909) filled by Mr. and Mrs. C. A. Johnson.

The home can easily accommodate over 100 children. It is beautifully located on the outskirts of Joliet. The street-car company has built and maintains a spur out to the orphan home and carries the inmates to and from school and church free of charge. The value of the property is rated at $36,000, the last year's current expenses were $7,267.20; number of children cared for during 1908 was 101. At the Conference meeting in Bethlehem, Chicago, in 1909, it was decided to consolidate both homes under one Board of Directors.

ORPHAN HOME AT JOLIET, ILL.

The industrial school has not yet been started in earnest, but it is the purpose of the Board to do so at as early a date as possible. The plan is an excellent one. When the boys and girls are ready to leave the institution, they have learned some trade by which they can earn a livelihood more easily than were they to begin the battle for bread wholly unprepared.

The home is supported partly by paying orphans and partly by contributions from Sunday-schools and churches in the Illinois Conference.

"Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

The Immanuel Orphan Home, Omaha, Nebraska.

This home is a branch of the complex Immanuel institution at Omaha, which comprises a hospital, a deaconess mother house, an old people's home for invalids, and an orphan home. The latter dates back to 1901, when it was erected at a cost of $3,500. This branch entered, as a matter of course, into the original plan, but could not for financial reasons be taken up earlier. It can accommodate about twenty-five orphans; is owned, controlled, and supported by the Evangelical Lutheran Augustana Synod; the orphans are taken care of by the deaconesses of the institution; its annual expenses aggregate $1,600—1,700. The Sunday-schools of the Nebraska Conference are particularly active in the support of the home.

Superintendent emeritus of this branch and the whole establishment was Rev. E. A. Fogelstrom, until his death in 1909; superintendent in charge is Rev. P. M. Lindberg; sister superior, Deaconess Anna Flint.

ORPHAN HOME AT OMAHA, NEB.

The Immanuel institution is patterned after the German institution at Kaiserswerth, modified, however, to suit the American Lutheran ideas and conditions.

The Lutheran Orphan Home at Avon, Massachusetts.

The New York Conference, comprising all the New England and Middle Atlantic states, covers so large an area that one orphan home cannot fill the needs, especially as the traveling distances are so great. The orphan home at Jamestown being filled to its capacity, it became necessary either to enlarge it or to locate a second home. Taking the traveling distances into account, it was thought the wiser policy to establish another home. A very beautiful homestead, owned by an eastern capitalist, near Avon, Mass., was found to be for sale at a very low figure. The property could not be duplicated for $50,000. The purchase price was $12,000. The owner deducted $2,500, so that the actual cost is only $9,500. The property consists of 60 acres of land with fine fruit orchards, artistically arranged parks, walls and fences. The buildings are of the old Colonial style,

ORPHAN HOME AT AVON, MASS.

airy, spacious, substantial. The electric tramway between Boston and Brockton runs close to the premises, so that it has the best of communications.

There are ample accommodations for forty orphans. The home was opened April 8, 1907, is owned and controlled by the New York Conference, and supported by that part of the Conference which lies within the New England states. The name is: *"The Lutheran Orphans' Home, Incorporated"*. Its location is at Avon, Massachusetts, 16 miles from Boston and 3 miles from Brockton.

Superintendent and matron is Miss Amelia Rabenius, a graduate of the sloyd schools of Sweden. She will make all kinds of sloyd a special feature of the home.

II. Hospitals.

Bethesda Hospital, St. Paul, Minnesota.

The first step by the Minnesota Conference toward officially taking up hospital work was taken at the convention in Fish Lake, Minn., in the fall of 1880 by the establishment and incorporation, according to the laws of the state, of the Tabitha Society. The purpose was to make the scope of this society so wide that it could own and control any kind of charitable institutions, like hospitals, orphan homes, refuge and rescue homes, homes for the aged, etc. It is possible that Francke's numerous "stiftungen" in Halle served as models in the minds of the originators. Rev. A. P. Montén, then pastor of the First Swedish Lutheran church in St. Paul, advised and assisted by Revs. Norelius, Sjöblom and others, was the most active in this movement. The hospital idea was then in its infancy both as to the financial side and as to the care and treatment of the sick. Had the minds of the people been better prepared, the work had undoubtedly progressed much better and faster. It was, indeed, to break new ground. Rev. Montén's vision was clear enough to see what was coming. His unceasing labors for this and other enterprises have been little appreciated hitherto. In the light of present developments it is easy to see how much more farsighted he was than the majority of his contemporaries.

In 1881 a property situated on the little beautiful lake Como, where now the idyllic Como Park is located, was purchased for $6,000.

April 4, 1882, the hospital was opened to receive patients. The work continued until in February of 1883. During this time 156 patients had been received and treated. We must remember that surgery was just then beginning to be recognized as a powerful factor in removing man's woes. The value of rigid, surgical cleanliness, i. e. sterilization of everything that would come in contact with a wound, was then less well understood than now. As a result many died from septic infection, and the people lost confidence in surgery. This made it impossible to continue the work. The hospital had to close its doors. But the originators as well as the Conference never entertained a thought to give up the work, only to rest it a while, until the public mind could look at a hospital in another light.

In the meantime the Hospital Board issued call upon call to different persons to take hold of the work, but with no result, until in 1891, when a call was sent to Rev. C. A. Hultkrans, then pastor at Geneseo, Ill. He accepted the call after some hesitation and commenced his labors already in October the same year. He succeeded

BETHESDA HOSPITAL, ST. PAUL, MINN.

so well that the hospital could be opened again March 8, 1892. Already in 1891 a commodious residence, centrally located, was purchased for $16,000, remodeled and furnished as a hospital. The work has since that time steadily progressed. The building was again remodeled in 1904, enlarged and one story added to make room for more patients.

REV. C. A. HULTKRANS,
Superintendent.

A home for the superintendent was built in 1894, a deaconess home was purchased in 1901, another lot adjoining the hospital, formerly owned by the railroad magnate J. J. Hill, has been purchased, and a large spacious, new hospital valued at about $70,000 is now (1909) in course of construction.

The nursing was carried on by deaconesses from the Immanuel Deaconess Institutue and their helpers until 1903, when a school for deaconesses was started, and since that time the Bethesda deaconesses do all the nursing. Rev. C. A. Hultkrans has proved himself an efficient and progressive superintendent. The work has been most abundantly blessed by God.

The hospital with accessories, not counting the new addition now going up, is worth $70,000 and has room for about 100 beds. It is centrally located and enjoys a good reputation for fine surgery and careful nursing. The annual expenses are approximately $37,000. The institution is supported by paying patients and by church contributions as well as by donations in larger sums from individuals. The superintendent is ably assisted by Rev. A. F. Almer both in spiritual care of the sick and the instruction of the deaconesses in training. Much credit is due to the superintendents of deaconesses, especially Sister Bothilda Swenson and Sister Eleonora Slättengren.

The Lake Como property is still owned by the hospital. It may in the near future be used as a home for incurables.

The institution is a veritable Bethesda where the sick are waiting for a ministering angel to come and trouble the waters and deal out health, cheer, and comfort.

Augustana Hospital, Chicago, Illinois.

The Augustana Hospital, of the Deaconess Institution of the Swedish Evangelical Lutheran Church, is a corporate institution according to the statutes of the State of Illinois, and is owned and controlled by the Illinois Conference of the Evangelical Lutheran Augustana Synod. It is located in Chicago, on the North Side, on the presidential corner, i. e., the intersection of Lincoln, Garfield, and Cleveland avenues. The direct management is vested in the Board of Directors of nine members, elected by the Illinois Conference to serve for three years.

The first attempt by Lutherans in Chicago to care especially for the sick and suffering was made by the Rev. Dr. Erland Carlsson, who early in his pastoral career, probably about the year 1860, opened a home for sick and destitute immigrants. His enterprise was merged with the charitable institution of Dr. Passavant. The great fire of 1871 destroyed this hospital, but it was soon rebuilt, and is known to-day as Dr. Passavant's Memorial Hospital.

In the year 1880, Prof. O. Olsson, upon his return from abroad, resuscitated the idea that the Swedish Lutheran Church ought to have a charitable institution in Chicago. With him were such men as Revs. Abrahamson, Ranseen, Evald, Peters, Lindeblad, Rydholm, Boman; Messrs. P. Colseth, C. P. Holmberg of Chicago, and J. Erlander of Rockford, Illinois, and others. The various ladies' aid societies in the Chicago churches took the matter up in earnest. That of Immanuel church, with Mrs. Evald at the head, was the first to act by donating $70 for the enterprise. It was the intention to unite with the hospital work that of a deaconess' home. The location should, as a matter of course, be Chicago; but the exact place was a question of dispute. The Illinois Conference of the Evangelical Lutheran Augustana Synod now became sponsor for the new-born child.

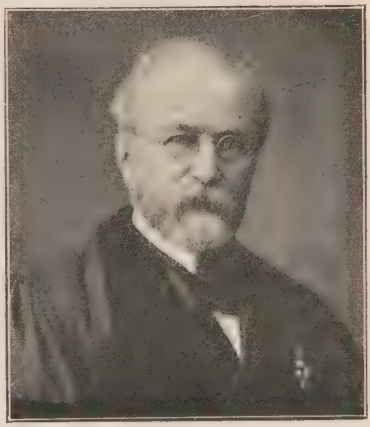
In 1882 the leaders of the movement decided to locate in Lake View, and efforts were made to secure ground through Dr. Passavant. Failing in this, Dr. Erland Carlsson's home, at the corner of Lincoln and Cleveland avenues, was at first rented, and later, in 1887, purchased for about $35,000. The first Board of Directors was composed of Revs. E. Carlsson, O. Olsson, M. C. Ranseen, C. B. L. Boman, and Messrs. C. P. Holmberg, G. A. Bohman, and John Erlander.

February 13, 1882, the articles of incorporation were adopted and recorded. May 28, 1884, the institution was formally dedicated, and with Dr. T. M. Miller as physician and surgeon, Mrs. Hilda Carlson, wife of the late Rev. A. B. Carlson, missionary to India, as matron, and Miss Lotta Frejd, assistant, started out on its career of usefulness. The first patient was a young lady who came to attend the dedicatory services, but who broke her leg in stepping from the cable-car. Fifteen beds were in readiness at this time, and all were soon occupied. In October, 1884, a fire damaged the building, so that it had to be rebuilt, but no one was injured. The fire insurance covered the financial loss, and the building was soon rebuilt and reoccupied by patients. The most serious question confronting the authorities was how to secure more room, as the accommodations were quite inadequate. In February, 1893, the corner-stone of a new building, 68x84 feet, six stories in height, was laid, and the work of gathering funds pushed, so that the building was completed in the fall of 1894. Room had thus been provided for some 125 beds, but in less than ten years the building was found to be inadequate, and in 1903 an addition of nearly the same dimensions, in like architecture, was begun on lots adjoining the older buildings. This addition was finished and ready

AUGUSTANA HOSPITAL, CHICAGO, ILL.

for occupancy in the fall of 1904. Ample room was thus provided for some 200 beds.

In 1894 a training school for nurses was started with a two years' course of study and training. In 1904 it was increased to three years. In 1896 the first class was graduated. Since that time 213 nurses have received their diplomas. Some of these hold positions of trust and responsibility in the various hospitals of this country; some have gone out as wives of missionaries to the foreign fields.



REV. M. WAHLSTROM, PH. D., R. N. O., Superintendent.

The spiritual care of the patients has always received much attention by the authorities. During the early history of the institution the Lutheran ministers of the city visited the hospital in turn. In 1890 and 1891 Rev. P. Thelander, now of Batavia, Illinois, served as the first superintendent and pastor; Rev. S. G. Ohman, now at New Britain, Connecticut, followed in 1894; in 1898 Rev. H. O. Lindeblad, now of La Grange, Illinois, held the position; in 1903 Rev. G. Peters of Rockford, Illinois, officiated; and in 1904 Dr. M. Wahlstrom, then the president of Gustavus Adolphus College at St. Peter, Minnesota, accepted and still holds the position. Jacob Soderberg has for twenty years devoted much of his time and attention to spiritual work among the patients. He has been a patient of the hospital since February, 1904. When his health permitted he visited the sick in the wards and private rooms with the Word of God, prayer, exhortation, and song. Many will rise and call him blessed. Now he has gone to his eternal rest. May 3, 1909, his summons came. For the people of God there remaineth a rest.

Morning chapel services are held every week-day with the nurses, morning devotions are held in the wards as far as time and conditions permit, and in the private rooms whenever desired. Divine services are held with nurses, convalescent patients and other friends in the Swedish and English languages alternately every Sunday evening;

private and general communion is celebrated as occasion demands; holy baptism is also administered.

The following statistics for 1908 will show the magnitude of the work done:

Patients admitted during 1908	2,483
Male Patients	1,114
Female Patients	1,369
Children under 12 years of age	301
Medical cases during 1908	437
Ophthalmic and Otological	41
Obstetrical	219
Surgical cases	1,786
Discharged patients	2,423
Deaths	142
Death rate	5.7%
Number of days of treatment in 1908	61,604
Average cost of maintenance of patients, per day	$ 1.35
Total earnings of hospital for 1908, from all sources	114,129.25
Total cost of maintaining hospital, interest and depreciation included	82,902.25
Ratio of operating expenses of 1908	72.6%
Charity to patients	12,696.91
Cash income from patients	101,523.43
Cash income from donations, church collections	1,744.33
Cash income from all sources	105,041.26
Total cash disbursements	103,734.69
Bonded indebtedness	70,000.00

The hospital comprises the following eleven departments: Department of General Surgery, Internal Medicine, Ophthalmology and Otology, Rhinology and Laryngology, Dermatology, Neurology, Obstetrics, Gynecology, Children's Diseases, Pathology, Dentistry.

Since the opening of the hospital, in 1884, up to January 1, 1909, 24,898 patients have been treated, and of these 2,483 during the past year, 1908.

The institution is valued at $250,000 and is supported by paying patients, church and private contributions.

Immanuel Hospital, Omaha, Nebraska.

The originator, promotor and leading spirit in this institution with its accessories has been the Rev. E. A. Fogelstrom. His early life he spent as a sailor and had opportunity to learn to know the deep, groaning wants of humanity. He left the sailor's life to enter the ministry and was ordained in Burlington, Iowa, in 1877. His first years of pastoral work were spent in Brooklyn, New York, and afterwards in Omaha, Nebr. Within him there ripened a conviction that he should devote his life mainly to charity work. But in what form? The field of useful activity for the young women of our Synod had hardly been touched. The young men went to the seminary and thence into the Lord's vineyard, but why not open an avenue for the women? His thought was directed to the deaconess work in this country and other countries, especially Germany. He had found the field. He had as

IMMANUEL HOSPITAL, OMAHA, NEB.

his intimate advisers men like Drs. Hasselquist, Lindahl and others He resigned his charge in Omaha, much to the regret of his flock, imposed upon himself and family the severest selfdenials and entered with his whole soul into the work. Very soon he saw that his plan could best be realized by founding a hospital. He solicited funds for this enterprise among his American friends as well as his own people. He succeeded in raising $25,000. In 1890 Immanuel Hospital was built at a cost of $30,000. Two years previous he together with ten "close friends" had organized *"The Evangelical Immanuel Association for Works of Mercy."* The movement was duly incorporated according to the laws of the state of Nebraska. Later he gathered around himself a large circle of experienced persons, men and women, as advisers, selected a staff of the most eminent surgeons, physicians and specialists of Omaha. The hospital was a financial, surgical and medical success from the beginning. Only one wing of the building, as planned, was erected. The nursing was carried on from the beginning by deaconesses.

REV. P. M. LINDBERG, A. M.,
Superintendent.

At several conventions Rev. Fogelstrom had petitioned the Augustana Synod to take charge of his growing institution, especially the Deaconess Institution. At the convention in Paxton, Ill., in 1903 the Synod took the preliminary measures to adopt the work, and in 1904 at the Synod in Lindsborg the establishment with all its branches became a Synodical institution. Rev. Fogelstrom was to remain its permanent head. In 1906 his health failed and he was succeeded by Rev. F. N. Swanberg as temporary superintendent and in 1908 by Rev. P. M. Lindberg, the present incumbent. The superintendent is also pastor of the whole institution. In these duties he is ably assisted by the Sister Superior and the supervising deaconesses under her. A very valuable assistance in the spiritual work has been rendered by the Rev. Peter Carlson, pioneer pastor from the 50's and 60's in southern Minnesota, who died August 13, 1909.

The hospital has a staff of seventeen surgeons, physicians and specialists.

The value of the institution in dollars and cents is placed at $80,000; the hospital current expenses for 1907 were $23,116.67. It takes care of 600 to 800 patients a year. The location is in Monmouth Park, several miles from the heart of the city. When the contemplated parks, avenues and driveways are completed the institution will have a beautiful location.

Immanuel, God with us.

III. Deaconess Institutions.

The Immanuel Deaconess Mother House in Omaha, Nebraska.

Within the Augustana Synod Rev. E. A. Fogelstrom can with propriety be termed the "father of the deaconess cause." He first made himself acquainted with the deaconess work in the Eastern States, especially the work of the Mary Drexel institution in Philadelphia. He made several journeys to Europe and studied the charity work of Wichern, Bodelschwing, Fliedner and others. The establishment of the latter in Kaiserswerth aroused in the bosom of Pastor Fogelstrom a strong desire to transplant Fliedner's ideas with necessary modifications to the soil of the United States and the Augustana Synod. The deaconess institutions in Sweden, Norway and other countries were also studied.

Rev. E. A. FOGELSTRÖM, (1850—1909), Founder.

As the nursing at the hospital was to be carried on by deaconesses, it was necessary to make preparations early. Already in 1887, three years before the hospital was opened, Rev. Fogelstrom had found a young woman, Miss Bothilda Swenson, who was ready to become the first deaconess. For training she was at once sent to the Mary Drexel mother-house in Philadelphia. The following year four more sisters

were sent there. Bothilda and one of the sisters spent some time in the deaconess school in Stockholm, Sweden. On the return of Sister Bothilda to this country, she was consecrated deaconess, the first in our history. She was for many years matron at Immanuel Home and sister superior at Bethesda Hospital, St. Paul.

As soon as it could be done, a school for training deaconesses was started in the institution. Sister Martha Söderbaum from the deaconess institution at Stockholm took charge in 1899. Her successor and the present sister superior is Sister Annette Flint. In 1901 a separate building was erected as the first mother-house or home for deaconesses. Its size is 40x50 and was erected at a cost of $5,000. In January, 1892, the Swedish Evangelical Deaconess Congregation of Omaha, Nebr., was organized. The same year dates the organization of *"The Immanuel Deaconess Association."* Twenty pastors, two college presidents, and more than one hundred other friends of the cause partook in the organization. Of course when the Synod became sponsor for

IMMANUEL DEACONESS MOTHER-HOUSE, OMAHA, NEB.

the institution, this association was dissolved. But it was this organization that gave new impetus and new life to the work.

The number of deaconesses now reaches nearly fifty with fifteen stations that employ one or more deaconesses in the work. This work comprises nursing of the sick, rescue work, missionary work, teaching, superintendency of institutions of mercy, and the like. The Immanuel Deaconess Home is not only a training school for deaconesses, it is the central institution from which they are sent out, and to which they return, when the work is finished; the source from which they obtain their clothing, yearly allowance in cash, etc.; the place where they can retire in sickness and old age and find home and shelter. It is their home.

The home is supported by private donations, by contributions taken throughout the whole Augustana Synod and by the earnings of the sisters in all outlying stations, which in 1909 number not less than thirteen. These pay a stipulated price weekly, monthly, or annually which is all paid into the treasury of the home. The annual expenses stand at $10,656.95.

There is surely a great future in store for this work. Its usefulness can barely be said to have started. It is a Lutheran movement with the whole country as its field of operation.

Bethesda Deaconess House, St. Paul, Minnesota.

The great problem that confronted Rev. C. A. Hultkrans when he took charge of Bethesda Hospital was: How shall we nurse the patients, by trained nurses or by deaconesses? He wisely chose the latter. The Deaconess Mother-house in Omaha was appealed to for workers and with success. Sister Fredina was first sent. She proved herself a most capable sister superior, but her health failed, and she died after little more than a year's service. Her place was next taken by Sister Emma Skagerberg and then followed in succession Sister Cecilia Nelson, now Mrs. Rev. J. E. Hedberg, Superintendent of the Orphan Home at Vasa, Minn., Tina Peterson, Bothilda Swenson. The latter has served in this capacity for seven whole years. At times Bethesda Hospital has at one and the same time had as many as six deaconesses from the Omaha mother-house.

But the hospital grew and the mother-house could not furnish dea-

conesses in sufficient number to supply the want. It then became necessary to employ paid helpers or assistants to the deaconesses. These proved both expensive and inefficient. The superintendent or rector, as he is sometimes called, much to the chagrin, dissatisfaction and even against the protest of the mother-house at Omaha, prepared for the establishment of a school for deaconesses. In 1901 a spacious and elegant residence adjoining the hospital was unexpectedly offered for sale at a very low figure. Without much hesitation this property was purchased as a deaconess home. In 1902 the Minnesota Conference ratified the purchase and gave the superintendent authority to establish a school and home for deaconesses. In the summer of 1903 the first probationers were received, in 1905 the school numbered eighteen deaconesses and probationers in training. Now (in 1909) there are some twenty-one deaconesses connected with the home.

The rector is Rev. Carl A. Hultkrans; assistant, Rev. A. F.

BETHESDA DEACONESS HOME, ST. PAUL, MINN.

Almer; sister superior, Eleanor Slättengren. The home with equipments is easily worth $10,000.

The deaconesses assemble every morning in the chapel at 7:30 for devotion, which is led by the sister superior or her appointee. In the sickrooms the day's work is begun by morning prayer, which is conducted by the deaconess in charge of the floor. Sunday services are held on every Lord's Day, weekly services are also held on Wednesday evenings, Bible study and prayer meeting on Friday evenings. Thus the work is sanctified by the Word of God and prayer.

IV. Homes for the Aged.

The Bethesda Old People's Home at Chisago City, Minnesota.

This home is a branch of the Bethesda Hospital of St. Paul, Minn.; is owned and controlled by the Minnesota Conference and is under the direct management of the Board of Directors and Superintendent

BETHESDA OLD PEOPLE'S HOME, CHISAGO CITY, MINN.

of Bethesda Hospital and Deaconess Home. It was opened November 10, 1904, has room for twenty-four old people, is valued at $10,000. The manager and superintendent is Rev. C. A. Hultkrans, matron Mrs. Martha Mattson.

The home is supported by the inmates, who pay a certain sum upon entering, by church and society contributions, and by personal gifts, donations, and legacies.

The location is beautiful, close to Green Lake in Chisago City.

Nazareth, Omaha, Nebraska.

This home is incorporated with and a part of the Immanuel Hospital and Deaconess Mother-house in Omaha. It is located on the hospital grounds, was opened in 1901, and is intended to be a refuge for old people who are invalids or have become incurable. The ownership and control is the same as for the remainder of the institution. The

IMMANUEL HOSPITAL, OLD BUILDING, NOW USED AS A HOME FOR THE AGED.

superintendent is Rev. P. M. Lindberg, sister superior is sister Anna Flint. Its value is placed at $500; the current expenses are approximately $4,000. In its present condition it can only accommodate six to eight persons. The authorities hope soon to be able to enlarge it, so it can accommodate about twenty persons.

The Swedish Evangelical Luth. Salem Home for the Aged, Joliet, Illinois.

For a long time the need of a home for the aged was felt very keenly in the Illinois Conference. Various offers of parcels of land were made in Chicago and suburbs. These were all, wisely or unwisely, rejected, and the committee entrusted with the preliminaries decided to locate it on the ground belonging to the orphan home in Joliet, Ill. Its founding dates back to 1905 while its incorporation occurred in 1906. Midsummerday, 1908, it was dedicated and declared opened. The home is owned and controlled by the Illinois Conference, the immediate management being vested in the Consolidated Board of Directors for both orphan homes in Andover and Joliet, and the Salem Home for the Aged. The superintendent is Mr. A. E. Johnson. The matron is Mrs. Alma Enberg.

The home can accommodate twenty-four people; its value is placed at $28,000, its current expenses at $8,000. It is supported by the

SALEM HOME FOR THE AGED, JOLIET, ILL.

inmates who turn over a certain amount of cash or property to the home, by regular church contributions and by individual donations and legacies.

Lutheran Old People's Home, Madrid, Iowa.

In 1904 at the convention of the Iowa Conference at Essex, Iowa, we first hear officially of the institution, although the idea antedates this by many years. In 1905 a Board of six members was elected with orders to incorporate and to receive offers of donations from different localities. Madrid, Iowa, came promptly to the front with a bonus of $1,200 and four acres of land near the church. In 1906 the offer was accepted and the Board authorized to open a home in rented quarters without delay. In 1908 the Conference gave to the Board permission to build and on November 17, 1908, the home was dedicated.

The structure is of brick, 36x100 ft. in size, two stories and a basement, with all the modern improvements, heated by steam, lighted by electricity. The cost of the structure was $13,000, with grounds and equipments it is valued at $17,000.

LUTHERAN OLD PEOPLE'S HOME, MADRID, IOWA.

The home is presided over by Sister Christine Monson from the Immanuel Deaconess Institute, assisted by Sister Alma Olofson from the same institution.

The home can accommodate some twenty-five inmates.

All the churches of the Iowa Conference have helped to build the home, they are also contributing liberally toward its support. The inmates pay a certain sum upon entering.

The Augustana Home for the Aged, Brooklyn, N. Y.

Some members of the Sw. Luth. Bethlehem church, Brooklyn, N. Y., mindful of the need of a home for old people with no one to care for them, organized themselves into a society on Sept. 25, 1908, for the purpose of establishing such a home. In November, the same year, a conveniently located property was bought for $11,500,

AUGUSTANA HOME FOR THE AGED, BROOKLYN, N. Y.

and the ownership transferred to the Bethlehem congregation. At the meeting of the New York Conference in April, 1909, the Home was offered to the Conference, which gratefully accepted the offer and took charge of the institution. A committee was appointed to attend to the legal procedures in transferring the property. This committee duly fulfilled the charge entrusted to it, and the Home is now owned and controlled by the New York Conference. Ten persons have, so far, found a home and shelter at this institution.

At all these homes for the aged a great deal of charity is done, although they are not intended to be almshouses in the common sense of the word.

The Kansas Conference has taken steps to establish a home for the aged somewhere in the Smoky Hill Valley, most likely at Lindsborg, but plans have not yet taken definite shape, so we can only report the good intentions of this Conference.

There can be no better evidence of the good fruits of the gospel than such works of charity by the church. By them it proves its right to call Jesus, the Son of God, who is Love, its Master.

M. Wahlstrom.

Rev. Jonas Swensson

1828– 1873

The Publishing Interests of the Augustana Synod.

THE HISTORY of publications within the Evangelical Lutheran Augustana Synod of North America antedates the synodical organization itself by a number of years. The first missionary to the scattered Swedish immigrants to this country, Rev. L. P. Esbjörn, saw the need of reaching his people by means of some publication which could be sent to those whom he was unable to visit personally. He, therefore, published in 1851 a small tract with the title: "Välkomst-Helsning Till den Svenska, Norska och Danska Emigranten" (Greetings of Welcome to the Swedish, Norwegian and Danish Emigrant), printed by H. Ludvig & Co., Vesey Street, New York, in an edition of 4,000 copies to be distributed among the immigrants. This tract contained advice in spiritual matters and information regarding the Swedish settlements in Illinois. As far as can be learned, this tract is one of the very first publications, possibly the first, in the Swedish language in this country during the nineteenth century, and is the first sced sown by means of the printed word among the people that later formed the Augustana Synod.

Another tract appeared, somewhat later, most probably in the begining of 1854, entitled: "Några enkla Frågor och Svar rörande Döpelsen" (A few simple Questions and Answers with regard to Baptism). Its author was Rev. L. P. Esbjörn, and it was called forth by the Baptist propaganda of those days.

The same year, 1854, the minutes of the proceedings at the joint

convention of the Chicago and Mississippi Evangelical Lutheran Conferences, held at Chicago, January 4th—9th, 1854, were published, which were the first minutes of any church convention published in the Swedish language during the nineteenth century.

The need of a paper in the Swedish language for the Swedes in America was felt early both among pastors and laymen. Exchanges of views on this subject were heard at various places and especially during the conventions of the Conferences. The best place to publish a paper was considered to be Chicago, that city being justly deemed to be the gateway to the West. Rev. Erland Carlsson was urged to start a paper, but owing to his many duties, not only as pastor of the Immanuel church, but also in caring for the hundreds of immigrants that were constantly arriving, he found it impossible to take upon himself the work and cares of publishing a paper. The duty of starting the paper fell, therefore, upon Rev. T. N. Hasselquist, then pastor of the Swedish Lutheran church at Galesburg, Illinois. In the fall of 1854 Rev. Hasselquist sent out an announcement, dated October 1, 1854, of a paper soon to appear bearing the name "Den Svenska Posten". The first issue was published January 3rd, 1855, but the name had been changed, the paper being called: "Hemlandet, Det Gamla och det Nya." It was a religio-political four page paper of four columns a page, and 11x16 inches in size. Before the end of the year it was enlarged to 13x20 inches. The second number was dated February 24 and the third March 10, after which time the paper appeared regularly every other week. The editor and publisher was Rev. T. N. Hasselquist, and the place of publishing was Galesburg, Illinois. The subscription price was one dollar a year. In order to procure the necessary equipment, type and press, an extra fee of fifty cents was solicited with the agreement that the printing equipment should be the property of the Conference. Contributions flowed in quite freely enabling the publisher to procure without great difficulty the necessary type as well as a printing press, primitive in character, indeed, and yet adequate for the immediate needs.

"*Hemlandet* became a welcome visitor in many homes. It served as a bond of union among the Swedes, who, though separated by hundreds of miles, still felt drawn toward one another by kindred ties. It also became a means of communication between them and the friends and kindred forever left behind in the dear old "homeland."

Again, it served to instruct the newcomers in the political, social, and religious questions of their "new homeland." They had come here to make this country their home, and they were anxious to do their duty as citizens of their adopted country. Those were stirring times. The greatest events in our history were about to occur. On the great moral and political questions of the day — slavery, know-nothingism, and temperance — *Hemlandet* gave no uncertain sound. The most complicated questions were discussed by the editor in that clear and simple style which was so peculiar to him. The Lutheran Swedes placed themselves in a body on the side of liberty. But they were no abolitionists. With Abraham Lincoln, they looked for a peaceable solution of the problem — a gradual emancipation. The political tendency thus given to the Swedes has affected their party affiliation to the present day." (C. W. Foss.)

Soon the opinion arose that two weeks to wait for the next issue of the paper was too long a time, and requests were made that *Hemlandet* be published weekly. The publisher did not consider this advisable, owing to the additional expense this would incur. A new, purely religious paper was, therefore, started in July, 1856, by the same editor and publisher as of *Hemlandet,* namely Rev. Hasselquist, bearing the name "*Det Rätta Hemlandet,*" sixteen pages large octavo, issued every other week, alternately with *Hemlandet.* The subscription price for the two papers taken together was $1.50, or $1.00 for the new paper and 75 cents for the older when taken separately, per year. This new paper was the beginning of what is now known as *Augustana,* the official organ of the Augustana Synod. Its stages of development we shall find occasion to note later.

The needs of the Swedish settlers religiously and politically as well as from the view-point of news were by these two papers well taken care of.

Among other publications during this period we note the following:

"50 Sånger. Svenska Boktryckeriet. Galesburg 1856." (50 Songs. Swedish Bookprinting Office. Galesburg 1856.) This was a small collection of songs gathered from "Ahnfelts Sånger" and others to be used at divine services, and was, as far as can be learned, the first song-book published in the Swedish language in America.

"Enchiridion eller Luthers Lilla Cateches. På Svenska och Engelska. Noggrann öfvers. af L. P. Esbjörn. Galesburg. Svenska

Boktryckeriet, 1856." (Enchiridion or Luther's Small Catechism. In Swedish and English. Careful translation by L. P. Esbjörn. Galesburg. Swedish Bookprinting Office, 1856.)

"Förslag till Constitution för Evangelisk-Lutherska församlingar i Norra Amerika. Godkändt och antaget vid den förenade Chicago och Mississippi Conferensens sammanträde i Chicago den 18—23 Mars 1857. Svenska Boktryckeriet. Galesburg, Ill., 1857." (Proposed Constitution for Evangelical Lutheran Congregations in North America. Approved and accepted at the joint Chicago and Mississippi Conference Convention at Chicago, March 18—23, 1857. Swedish Bookprinting Office. Galesburg, Ill., 1857.) Twelve pages octavo.

"Augsburgiska Bekännelsen." (The Augsburg Confession.) Printed at the same place 1857, fifteen pages, including only the 21 articles.

"Dokt. Martin Luthers Sändebref till tvänne kyrkoherdar om vederdopet. 1528." (Doctor Martin Luther's Letters to two pastors in regard to anabaptism. 1528.) Printed at the same place 1857; 38 pages.

A few small tracts such as "Bör man läsa mer än Bibeln?" (Ought one to read more than the Bible?), "Den Rätta Enfalden" (True Humility), etc., were published the same year from the same place.

In 1857 an A-B-C-book, or Swedish Primer, prepared by Dr. A. R Cervin, was published, also at Galesburg.

November 7th, 1857, the first number of a new paper appeared at Red Wing, Minn., its name being *Minnesota Posten,* edited and published by E. Norelius and J. Engberg, the former as editor and the latter as printer. The paper sought to assist with valuable advice the Swedes of Minnesota during those trying times. The program and tendency of the paper were similar to those of *Hemlandet.* The paper was issued every other week until Oct. 13th, 1858, after which time it was consolidated with *Hemlandet,* when that paper was moved to Chicago.

"Luther-Boken eller Den dyre Gudsmannen Doktor Martin Luthers Lefverne och Gerningar af Herman Fick. Öfversättning från tyskan. Galesburg, Ill. Svenska Boktryckeriet, 1858." (The Luther-Book or the Life and Work of the dear man of God Doctor Martin Luther by Herman Fick. Translated from the German. Galesburg, Ill. Swedish Bookprinting Office, 1858.) The work contained 38 pages

octavo, a good biography of Luther, well translated, the translation being most probably executed by Mrs. T. N. Hasselquist.

"Salems Sånger" was a small collection of songs by E. Norelius, published 1859 at Chicago, with music for four parts. Of this collection Dr. Norelius himself says: "utan något värde" (of no worth).

"Konung Oskar den Fridsälles Minne. En enkel historisk teckning af hans lif och regeringsverksamhet. Chicago, *Hemlandets* Office, 1860." (In Memory of King Oscar, the Lover of Peace. A plain historical presentation of his life and work as ruler. Chicago, *Hemlandet's* Office, 1860.) This work of 91 pages was a reprint from an unknown Swedish author.

The Swedish Lutheran Publication Society in the United States.

The great importance of publishing good literature, both books and papers, was more and more realized and often discussed by the leaders, both clerical and lay, and in order to accomplish the plans proposed and procure necessary funds, it was agreed that a publication society should be organized. The foundation for such a society had practically been laid when contributions had been solicited and received from the members of the congregations for the equipment of the office at Galesburg, whereby this concern had become the property of the congregations. At a meeting of the Mississippi Conference at Galesburg in April, 1858, it was decided to organize a stock-company bearing the name: *"The Swedish Lutheran Publication Society in the United States."* Subscriptions for stock were solicited during the following months. The movement met with considerable favor, and yet at a joint meeting of the Chicago and Mississippi Conferences at Princeton in September of the same year it was found that only about two-thirds of the required stock had been taken and that most of the subscribers found themselves unable to make the required payments, owing to the financial stringency of the times. However, further efforts were decided upon. A committee was elected to ascertain the status quo of the papers *Gamla och Nya Hemlandet* and *Minnesota Posten* and of the book store, some time previously started by Rev. Hasselquist at Galesburg. At a meeting held in Chicago, December 6—9, 1858, the organization of the Publication Society was effected. The plan of a stock company,

however, was abandoned, and it was decided that the society should consist of the representatives of the congregations, clerical and lay, that the property be the property of the congregations, and that the affairs of the society be managed by a board of eight members, four pastors and four laymen. The first members of the Board were: Pastors T. N. Hasselquist, E. Carlsson, E. Norelius, and A. Andreen and Messrs. C. J. Anderson, Chicago, Carl Stromberg, Chicago, John Johnson, Knoxville, and P. Fagercrantz, Princeton. The paper *Minnesota Posten* with its equipment was purchased and likewise the stock of the book-store owned by Rev. Hasselquist at Galesburg, and the office of the society was established at Chicago with the beginning of the year 1859. Rev. Erland Carlsson was elected manager of the book store and Rev. E. Norelius editor of the papers. *Minnesota Posten* was "united with *Hemlandet,* which was now changed into a weekly; while the church paper, *Rätta Hemlandet,* was made a monthly; both, however, retaining their former size and form." Through the efforts of Prof. L. P. Esbjörn the society was duly incorporated by special act of the legislature of the State of Illinois in February, 1859. "After the organization of the Augustana Synod in 1860, the society was composed of all the Swedish ministers of the Synod and all the lay delegates to the synodical conventions, and the meetings were held immediately after the adjournment of the Synod." (C. W. Foss.)

Developments during the ensuing years we will give in the words of Dr. C. W. Foss (The Alumnus, January, 1893) as follows:

"On account of failing health, Dr. Norelius was compelled to resign, after nine months, and Dr. Erland Carlsson was elected his successor. He was assisted in his labors by Jonas Engberg, who had lately been associated with Dr. Norelius in the publishing of *Minnesota Posten.* In October, 1864, Dr. A. R. Cervin, who had come to America in 1856 and returned to Sweden the following year, arrived in America the second time and at once assumed the editorship of the two papers. At the meeting of the Synod in 1868, he was elected professor at Augustana College and Theological Seminary, and in July the same year, he laid down the editorship of the weekly paper, while he still retained that of *Rätta Hemlandet.* The new editor of *Hemlandet,* the Hon. P. A. Sundelius, does not appear to have entered very fully into the spirit of the Synod, and, though the paper

almost doubled its size during his editorship, yet his management of it does not seem to have met with any general approbation. In December, 1869, he very abruptly resigned. The vacancy thus caused was filled by the temporary appointment of Dr. J. A. Enander. In a few weeks he was duly elected editor of the paper, which position he continued to hold until his election to the chair of the Swedish language and literature at Augustana College, in 1890.

As *Hemlandet* was becoming more and more a purely political paper, and *Rätta Hemlandet* was devoted wholly to religious literature, the Synod, in 1868, authorized the Publication Society to begin the issuing of a church paper that could serve as a synodical organ. The first number of the new paper, a church monthly known as *Augustana,* appeared in October, 1868. It was edited by Dr. T. N. Hasselquist, and was published in magazine form, each number containing sixteen pages of about the same size as *Rätta Hemlandet.* In December of the following year, the two monthlies were united into one and known as *Rätta Hemlandet och Augustana,* and as such continued to be published until the end of 1873. It was edited the first two years by Dr. T. N. Hasselquist and Dr. A. R. Cervin, and the last two years by Dr. Hasselquist alone.

The need of a missionary paper was felt early in the Synod, and in 1863 a separate missionary department was added to *Rätta Hemlandet,* and from that time to its union with *Augustana* the paper was known as *Rätta Hemlandet och Missionsbladet.* But this new department involved additional expense, and, hence, when the two papers were united, it was decided that the missionary department should go out, and that those who desired a missionary paper in Swedish could order one from Sweden. This plan, however, did not meet with popular favor, and, hence, it was decided, early in 1870, to issue a separate missionary paper. The first number bears the date of January, 1870. The paper was known as *Missionären,* and was edited for the first two years by Dr. Norelius and for the following two years by Rev. J. P. Nyquist. In the meantime Dr. Norelius had started a new church paper known as *Luthersk Kyrkotidning.* It was a semi-monthly, and was printed by Å. C. F. de Remee, in Red Wing, Minn. The first number appeared in January 1872. Dr. O. Olsson had also started a church paper, in 1873, known as *Nytt och Gammalt.* Only six numbers were issued. In the fall of

1873, it was decided to unite all these papers, *Rätta Hemlandet och Augustana, Missionären, Luthersk Kyrkotidning,* and *Nytt och Gammalt,* into one paper to be known as *Augustana.* The new paper was issued semi-monthly, and was edited by Drs. Hasselquist, Norelius, and Olsson. Dr. A. R. Cervin was employed as office editor. The first number appeared in January, 1874. It was printed by Å. C. F. de Remee, in Moline, Ill. *Augustana* is still published. It is now a weekly of four times its original size." (So far C. W. Foss.)

In the great Chicago fire, October, 1871, the printing office and book store of the Publication Society were completely destroyed. Fortunately a large consignment of books ordered from Sweden had not reached further than New York. The society at once set about to procure a new place and equipment for printing office and book store, and in six weeks it again carried on its business with renewed hope and vigor.

At its annual meeting at Galesburg, Ill., October 2, 1872, the society decided to turn over all its affairs to the Board of Directors of Augustana College and Theological Seminary, the business to be conducted for the benefit of the salary fund of the institution. A few weeks later the Board sold *Hemlandet* to Enander & Bohman of Chicago, the new owners pledging themselves to continue the paper in the same spirit as heretofore, and the Board on the other hand pledged itself not to publish any political paper as long as *Hemlandet* was continued as agreed. From that day *Hemlandet,* which is still being published, has been a private enterprise, the pledges on both sides having been and being fulfilled.

At its annual meeting in Rockford, June, 1874, the Synod authorized the Board of Directors of Augustana College and Theological Seminary to dispose of the book store for a price, however, of not less than $15,000.00. And a few months later the Board sold the book store to Engberg, Holmberg, and Lindell of Chicago. This transaction, which, to say the least, must be considered injudicious, was of such far-reaching consequences, and the bill of sale is such an interesting historical document, especially in view of later developments, that we feel constrained to copy it in extenso:

"Instrument of Conveyance.

Know all men by these presents, that the Swedish Lutheran Publication Society, a Body Corporate and Politic, existing and doing

business in the City of Chicago, under a special Charter from the legislature of the State of Illinois, in consideration of the sum of Seventeen Thousand ($17,000) dollars to us in hand paid by Jonas Engberg, Charles P. Holmberg, and Charles O. Lindell, partners composing the firm of Engberg, Holmberg, and Lindell, doing business in said Chicago, do sell and convey to them all the rights and privileges of the said corporation, its present publications, copy rights, plates, stock of books, store-fixtures, safe, printing-office and appurtenances, its outstanding accounts and its rights to the column of advertisements in the newspaper known as *Hemlandet,* with the exception of the monthly paper *Augustana.* And in consideration thereof said firm agrees to pay said sum of Seventeen Thousand ($17,000) dollars in manner following, viz.: Five Hundred ($500) dollars every six (6) months for the five years ending August 1st, A. D. 1879, and Six Hundred ($600) dollars every six months thereafter until the remaining Twelve Thousand ($12,000) dollars shall be fully paid, all payments to be without interest.

And the said firm do also, as further consideration for their aforesaid purchase, agree to pay all debts of said corporation and to indemnify said corporation against the same, and do further agree to keep constantly for sale the standard theological and religious works of the Lutheran Confession, and that they will not keep on hand or expose for sale any immoral books.

And it is mutually agreed that the members of said firm shall execute and deliver to Rev. Erl. Carlsson, who in receiving the same shall represent said corporation as Trustee, all securities necessary to carry out the above stipulation.

In witness whereof, said corporation hath hereunto caused its President to affix his name and the Secretary his countersign in token of the execution thereof, and the members of said firm have hereunto set their hands and seals this 29th day of September, A. D. 1874.

T. N. Hasselquist,
President Board of Directors of the Swedish Lutheran Publication Society.

Nelson Chester,
Secretary Board of Directors of the Swedish Lutheran Publication Society.

Jonas Engberg,
Chas. P. Holmberg,
Chas. O. Lindell."

"Thus the Publication Society ended its history after an existence of fifteen years. Even from a financial point of view, the society had been successful; but its noblest and greatest achievement cannot be measured in money. Besides its own valuable publications — papers and books — it also imported large quantities of the best publications of the old country, which soon found their way into thousands of homes, and the knowledge and culture thus disseminated among the scattered families and churches of the Synod will continue to bear noble and blessed fruit for many years to come." (Dr. C. W. Foss.)

The proceeds of the above mentioned sale were paid to Augustana College and Theological Seminary.

Upon the dissolution of the Publication Society followed a period of fifteen years of comparative inactivity. And we cannot suppress the thought that it was fortunate that at least the *Augustana* was saved from the general wreck of the synodical publishing work. The *Augustana,* the official paper of the Synod, was continued semi-monthly without interruption, being published by the Board of Directors of Augustana College and Theological Seminary, which now constituted the Publication Board of the Synod. A separate semi-monthly missionary paper known as *Missionären,* which had been started, was also published, this paper being considered the official paper of the Synod. With the beginning of 1879 the two papers were consolidated into one, bearing the name *Augustana och Missionären.* The financial profit of the papers, as a rule quite a sum from year to year, was used for Augustana College and Theological Seminary. Dr. T. N. Hasselquist served, after the consolidation previously mentioned, as editor-in-chief of *Augustana och Missionären* until 1889, when owing to many other duties and failing strength he resigned. The editors of *Missionären* while that was a separate paper were Rev. Erland Carlsson and Rev. A. G. Setterdahl until June, 1878, and Dr. A. R. Cervin and Rev. C. P. Rydholm until the end of that year.

The associate editors with Dr. Hasselquist were:

1874—1875 Dr. E. Norelius.

1874—1882 (June) Dr. O. Olsson.

1878 (July)—1880 Rev. C. P. Rydholm.

1876—1878 (June); 1882 8/3—1883 7/11 Rev. Erland Carlsson.

1878—1883 Dr. A. R. Cervin.
1876—1878 Rev. A. G. Setterdahl.
1883 7/18—1885 9/7; 1889—1890 Prof. A. O. Bersell.
1884 11/19—1886 5/5; 1889—1890 Prof. C. M. Esbjörn.
1885 7/15—1896 Dr. L. G. Abrahamson.

At the synodical convention 1889, held at Rock Island and Moline, Ill., a new and very comprehensive plan for the publication of the official paper was laid. The name was changed to read: "*Augustana,* tidning för den svenska lutherska kyrkan i Amerika, grundlagd af d:r T. N. Hasselquist, och utgifven af den Skandinaviska Ev. Luth. Augustana Synoden," which title the paper to this day retains, the only change being the change in the name of the Synod. A program was arranged including not less than eleven different departments. Dr. E. Norelius was elected editor-in-chief, with Dr. A. R. Cervin as office editor, and an associate staff of not less than twenty-three, besides reporters from the various Conferences.

The editor-in-chief also appointed Rev. C. O. Lindell as office editor, who served until 1892, when Rev. A. Rodell succeeded to the position, which was held by him until his death August 23rd, 1897.

This plan was "tried and found wanting." In June the following year Dr. Norelius resigned, owing to failing health. The paper, which was now published by The Lutheran Augustana Book Concern, the new publication house of the Synod, burdened the publishers with a financial loss of $2,990.62, which the Synod at its convention 1890 voted to pay out of the synodical treasury, but which has not been paid yet. The elaborate impractical plan laid in 1889 was abolished at the synodical convention in 1890, the resignation of Dr. Norelius was accepted, the office editor and all associate editors were summarily dismissed, and it was resolved to elect an editor-in-chief and grant him full control of the editorial work even to the extent of appointing his assistant. Dr. S. P. A. Lindahl was elected editor-in-chief, in which capacity he served until his death March 27, 1908. With him served as office editors the following:

1890—1892 Rev. C. O. Lindell.
1892—1897 8/23 Rev. Albert Rodell.
1897 8/23—1898 (first part) S. M. Hill, A. O. Bersell, A. F. Almer.
1898 (Aug.)—1900 (Sept.) Grant Hultberg.
1900 12/1—1908 12/1 Rev. C. J. Bengston.

After the death of Dr. Lindahl, his assistant editor, Rev. C. J. Bengston, was appointed by the president of the Synod to serve as editor-in-chief until next synodical meeting. At the convention of the Synod in Chicago June, 1908, Dr. L. G. Abrahamson was elected editor-in-chief, and he assumed the duties of the editorship partly in July and wholly in October, 1908. He chose as his assistant Dr. M. J. Englund, and these two, Dr. Abrahamson and Dr. Englund, constitute the editorial staff of *Augustana* at the present time.

Naturally, the Synod worked under special difficulties during this period, between 1874 and 1889, not having any printing office of its own, but always being obliged to turn to private parties and firms for all mechanical work connected with its publications. Consequently the publications during this period were not many. In addition to *Augustana,* whose history has already been given, constitutions for churches and Synod, catalogues of Augustana College and Theological Seminary, tracts and circulars of various kinds, we would mention the following:

During the years 1878—1880 a little paper known as *Skolvännen* was published in the financial interests of Augustana College and Theological Seminary and was edited by Dr. O. Olsson, assisted by A. H. Randahl and C. A. Swensson. This paper aroused a great deal of enthusiasm and brought in large sums of money. When its mission had been fulfilled it died a natural death. Its first number was dated May 1st, 1878, and its last May, 1880. In 1883 when funds were solicited for the new college building, *Skolvännen* was again published during a period of Aug. 15th—Dec. 19th, edited by Dr. O. Olsson.

In October, 1879, Luther's Small Catechism with explanations, a volume of 139 pages 16mo to be used as a text-book in Sunday-schools, Parochial schools, and Confirmation classes, was published. This book was the result of many synodical resolutions and much work in committee during several years, and a "trial edition." It was the official text-book in the systematic Christian instruction of the children within the Synod until 1902 when a similar revised Catechism took its place.

In 1887 a Bible History, a volume of 199 pages 16mo, containing 52 stories from the Old Testament, together with a short history of the Jewish people during the four centuries immediately preceding

the birth of Christ, and 60 stories from the New Testament, was published to be used as text-book in Sunday-schools, Parochial schools, and Confirmation classes. This book is still the official Bible History of the Synod.

The revised Catechism mentioned above was translated into English and published in 1902. And the English translation of the Bible History was published in 1898.

Augustana College and Theological Seminary still retains the ownership of the Catechism and the Bible History in Swedish while Augustana Book Concern owns the English translation of the Catechism and the Bible History.

"Concordia Pia," containing all the Confessional writings of the Lutheran Church and the Declaration of Faith and Doctrine at Uppsala, Sweden, 1593, was published in 1878. It was edited by a committee consisting of Drs. O. Olsson, T. N. Hasselquist, Erl. Carlsson, and P. Sjöblom. This publication is now the property of Augustana Book Concern.

In 1887 a work entitled "Records of Ministerial Acts" (blank book for said purpose) was published to be used by the pastors of the Synod. The plan for such records laid down in the original edition is still being followed.

A small annual calendar, known as "Korsbaneret," containing religious and historical articles, poems, etc., was begun in 1880 by Drs. O. Olsson and C. A. Swensson. The next three years the calendar was published by the society "Ungdomens Vänner," 1884 by Augustana Tract Society, 1885—1889 by Augustana Book Concern, and from that time to the present day by the Synod. The original plan has ever been followed and the original size, small 16mo, has been maintained uniformly, though the number of pages has varied from year to year. Drs. Olsson and Swensson edited the first three volumes, but from that time on a number of different men have, from year to year, been employed in the editorial work.

"Korsets Predikan", a collection of sermons, following our third series of texts for morning services, written by a number of the pastors of the Synod, was published in 1885 under the auspices of the Illinois Conference, the financial profit, however, being donated to Augustana College and Theological Seminary. This is the only collection of sermons by pastors of the Synod ever published.

In January, 1886, Rev. S. P. A. Lindahl and Rev. H. P. Quist started a Sunday-school paper known as *Barnens Tidning*. It was a private enterprise, but the proceeds were donated to the Augustana College and Theological Seminary, and at New Year 1890 the paper itself was donated to the Lutheran Augustana Book Concern, and thus became the property of the Synod, the Lutheran Augustana Book Concern assuming the liabilities of the paper, amounting to $1,000.

Augustana Book Concern.

There were many among the members of the Synod who deplored the step taken in 1874 when the Synod sold its publishing business. And some held the view that the Synod would be justified in establishing a publishing house again and ought to do so, while others claimed that the Synod had through the sale forever blocked its way for resuming the business. The "Instrument of Conveyance," given above, clears the true situation to every impartial mind.

December 14, 1877, a society, known as "Ungdomens Vänner," was formed for the purpose of "promoting the true spiritual as well as temporal welfare of the children and the young people"; and, appreciating the value of good books and tracts as a means toward this end, the society aimed to publish wholesome literature. The original members were Professors T. N. Hasselquist, C. O. Granere, O. Olsson, and C. P. Rydholm and students C. M. Esbjörn, J. H. Randahl, C. J. Petri, C. A. Swensson, and M. Wahlstrom. Others joined from time to time. We cannot relate the history of this society in detail. We note the following. It existed as a society until 1884 (having changed its name to Augustana Tract Society in 1883), when, in August, 1884, it was reorganized into a stock company and incorporated under the laws of the State of Illinois, its corporate name being Augustana Book Concern, and the incorporators being Joshua Hasselquist, Carl P. Rydholm, Constantinus M. Esbjörn, Anders O. Bersell, Andrew G. Anderson, and Josua Lindahl. The purpose of this corporation was to do a publishing business. Of the net profit one-third should be divided among the stockholders and two-thirds be paid into the treasury of Augustana College and Theological Seminary. Among the publications we note: "Vid

Korset", "Reformationen och Socinianismen", "Kyrkohistoria" (Tönder Nissen), "Våra Sånger", "Luther-kalendern", "Fjelsltedts skrifter", the papers *Ungdoms-Vännen* (started January, 1879,) and *Olive Leaf* (started 1883). In August, 1884, Augustana Book Concern bought the printing office of Thulin & Anderson of Moline, Illinois, and in September the same year the company established its business (printing office and book-store) in a building located on the corner of 7th avenue and 38th street, Rock Island, Illinois, recently erected by Drs. T. N. Hasselquist and S. P. A. Lindahl, which property (lot and building) was bought by the company. Augustana Book Concern continued to do business there until in 1889, when all its property was taken over by the Synod.

HOME OF THE AUGUSTANA BOOK CONCERN, ROCK ISLAND, ILL.

The tacit intention of the promoters of Augustana Book Concern was to turn the business over to the Synod as soon as the Synod would be willing and able to accept it. The Synod favored this new publishing house. Augustana College and Theological Seminary held a number of shares in the company, whereby the Synod was already part owner, and two-thirds of the net profits were used for the benefit of said institution. The minutes of the synodical conventions during the years 1884—1889 were printed there. Beginning with 1885 the official paper of the Synod, *Augustana och Missionären,* was published from its press, the company paying $500 annually for this privilege. In other respects it was also evident that Augustana Book Concern tended towards becoming an institution of the Synod, and the company sought in every way, both in the business principles followed and in the character of the literature published from its press, to promote the true interests of the Synod.

At the synodical convention in June, 1889, held at Rock Island and Moline, Illinois, a "Board of Publication" was elected. The members were: Pastors S. P. A. Lindahl, M. C. Ranseen, V. Setterdahl, and C. J. Petri and Messrs. C. G. Thulin of Moline, C. G. Chinlund of Chicago, and Nels Nelson of Galesburg. Rev. Setterdahl failed to serve, and Rev. L. G. Abrahamson was chosen by the Board to fill the vacancy. The duties of the Board, as established by the Synod, were to seek to bring about more uniformity in the use of textbooks in the parochial schools and institutions of learning within the Synod, to publish and spread such books and papers as the Synod might decide upon, and to purchase, if possible, for the Synod the property and publishing rights of the Augustana Book Concern.

This "Board of Publication" held a meeting in Chicago July 9, 1889, and resolved to incorporate under the laws of the State of Illinois, the corporate name to be The Lutheran Augustana Book Concern. It was also resolved to approach the Augustana Book Concern and learn whether said corporation would be willing to sell out, and, if so, on what terms. A second meeting was held at Rock Island, August 7, 1889, at which meeting articles of incorporation were adopted and an agreement was made with the Augustana Book Concern to buy all the property belonging to said corporation, the terms being 80 per cent. of the par value of all paid shares, to be paid in five years, interest at the rate of 6 per cent., the new corpora-

tion to collect outstanding accounts and assume all liabilities. As soon as the charter had been procured, the Board met again, September 3, 1889. Officers were elected, Dr. S. P. A. Lindahl being made president, Dr. M. C. Ranseen, vice president, and Mr. Nels Nelson, secretary. Mr. A. G. Anderson, who had served Augustana Book Concern in the capacity of foreman of the printing department and assistant manager, was chosen as treasurer and manager. The purchase was consummated, to be dated on the 1st day of August, 1889, the date upon which the inventory of Augustana Book Concern was taken. Thus the Synod again owned a printing office, publishing house, and book store, and a new era in the history of the publications of the Synod was ushered in. Since that time the publishing business of the Synod has enjoyed a continuous and healthy growth in all respects, assuming proportions far beyond the most sanguine hopes of its promoters twenty years ago.

MR. A. G. ANDERSON,
Manager of Augustana Book Concern.

At the synodical convention at Lindsborg, Kansas, in June, 1892, Constitution and By-Laws were adopted. These served as rules for the management until the synodical convention at Red Wing, Minnesota, in June, 1909, when a new Constitution and By-Laws were adopted.

In 1903 the corporate name was changed to Augustana Book Concern, omitting the word "Lutheran."

The main office has from the beginning been located at Rock Island, Illinois, corner of 7th avenue and 38th street. The Board came before the Synod at its convention at Lindsborg, Kansas, 1892, with the proposition to move the business location to Chicago. But the proposition was not concurred in by the Synod, the Synod resolving that the main office should be retained at Rock Island. The building purchased in 1889 was in use until January, 1899, when the new, modern, fire-proof building, three stories with basement, the erection of which had begun in June, 1898, was ready for use. The bindery

had been moved into the new building in November, 1898. The old building, moved to the rear of the lot, has since been used for storeroom purposes.

At a meeting of the Board July 10, 1895, it was resolved to purchase *The Globe Bindery* from Dr. S. P. A. Lindahl and Mr. C. G. Thulin, who had recently bought it from Mr. Joshua Hasselquist, who had for a number of years conducted a book bindery business, and on the first of August of the same year the bindery was incorporated with the business of the Book Concern.

In December, 1891, a branch book store was opened in St. Paul, Minnesota. This branch was continued there until in August, 1908, when it was moved to Minneapolis, Minnesota, and located at 417 Fourth street South. In August, 1907, the stock and rights of the Minneapolis Book Concern, a company doing business in Minneapolis, was bought. A branch business was conducted in Minneapolis which was merged into the St. Paul branch when that was moved to Minneapolis. Since the removal of the St. Paul branch, book depositories have been maintained in the stores of the Bodin-Sundberg Drug Co., St. Paul. For a number of years a book depository has been maintained at Gustavus Adolphus College, St. Peter, Minnesota.

In the fall of 1903 a branch book store was opened in New York City, at 377 Broadway, which is still being maintained.

In the fall of 1906 a branch book store was opened in Chicago, 79 Dearborn street, and this branch is also still maintained.

We have previously mentioned *Augustana* and *Barnens Tidning.* Other papers and periodicals published by Augustana Book Concern are the following:

Tidskrift för teologi och kyrkliga frågor (The Augustana Theological Quarterly) is, as the name indicates, a theological and church quarterly. It was begun in 1898. The editors have been the following: Dr. E. Norelius (1898—1899), The theological faculty, Rock Island, and the president of the Synod, Dr. Norelius (1900—1902), Dr. E. Norelius and Dr. N. Forsander (1903—1909).

The Alumni Association of Augustana College started a paper in 1892 known as *The Alumnus,* published in the English language. In 1894 the name was changed into *The Augustana Journal.* In the fall of 1895 the Association transferred this paper to the Lutheran Augustana Book Concern without conditions or considerations. Since

that time the paper has been published up to 1906 semi-monthly, since then weekly, as a young people's paper in the English language, and has been considered, justly so, the English official organ of the Synod. In January, 1907, the name of the paper was changed to *The Young Lutheran's Companion.* The following have served as editors since the transfer: Prof. C. L. Esbjörn, with Revs. A. P. Fors, P. M. Lindberg, and A. Rodell as associates (1895—1896); Dr. G. A. Brandelle (1897—1905); Rev. O. V. Holmgrain, with Revs. A. Hult and C. J. Södergren as associates (1906—1908); Rev. C. J. Södergren, with Rev. C. J. Bengston as office editor (1909); Dr. C. W. Foss, staff correspondent (1908—1909).

The Olive Leaf, a Sunday-school paper in the English language, started in 1883 by the Augustana Tract Society and published monthly, has since the purchase of Augustana Book Concern been published continuously, and is now being published semi-monthly.

Ungdomsvännen, a literary monthly magazine, which had been started in 1896 by C. A. Hultkrans, F. M. Eckman, J. L. Haff and others, has been published by Augustana Book Concern since January, 1900. Dr. S. G. Youngert has been editor-in-chief all these years, assisted by a number af associate editors.

The Augustana Book Concern has published from its presses many books, pamphlets, and tracts. In fact, they are so many that it would be futile to attempt to recount in detail the publishing work accomplished in that line. We must bear in mind that this publishing house has for more than twenty years been the publishing house of the Augustana Synod and as such has sought diligently to supply the needs of the church, the home, the parochial and Sunday-schools, and the higher institutions of learning. It has been wide awake to the needs of the times. The needs for literature in both the Swedish and the English language it has sought to supply. The books used by the professors and the students at our theological seminary, colleges and academies it has supplied to a great extent. Into the book store have been brought enormous quantities of books, in quite a number of different languages, as the demand has called for, large quantities of these having been imported from foreign countries, especially Sweden, Germany, and England; and through the book store these books have been distributed to thousands of homes, churches and schools, and many higher institutions of learning throughout

the length and breadth of this land. Large quantities of the Augustana Book Concern's own publications have been exported to other countries, especially to the homeland of our fathers, Sweden. From time to time the Augustana Book Concern has also gathered, and preserves in safe keeping, many valuable historical documents, books, pamphlets, letters, etc., written or printed, relative to the history of our people in this country. May it suffice to state, further, that up to December 31, 1909, the aggregate number of new works, books, pamphlets, and tracts that had during the preceding twenty years come from the presses of Augustana Book Concern was 335, and the total number of copies printed was 2,195,164.

The following table of figures, indicating the scope and character of the business, will strongly accentuate the above made statements:

Year.	Pr. Office. Total Output.	Bindery. Total Output.	Book Store. Total Sales.
December 31, 1889.....	————	————	————
December 31, 1890.....	————	————	————
December 31, 1891.....	————	————	————
December 31, 1892.....	$26,578.84	————	$46,950.33
December 31, 1893.....	26,476.29	————	54,078.53
December 31, 1894.....	23,620.60	Aug. 1—Dec. 31	44,016.70
December 31, 1895.....	21,914.54	$3,368.70	48,216.32
December 31, 1896.....	25,624.72	8,025.63	47,919.61
December 31, 1897.....	21,794.72	8,956.80	48,133.83
December 31, 1898.....	23,039.74	8,608.07	53,173.13
December 31, 1899.....	23,676.94	9,241.46	55,448.27
December 31, 1900.....	27,138.54	12,356.38	55,474.95
December 31, 1901.....	29,377.45	12,331.11	54,579.68
December 31, 1902.....	36,215.43	15,381.23	63,077.29
December 31, 1903.....	34,594.60	16,836.15	74,230.09
December 31, 1904.....	37,988.84	18,324.54	70,991.22
December 31, 1905.....	43,676.59	18,752.85	82,578.28
December 31, 1906.....	47,809.54	19,282.14	83,652.79
December 31, 1907.....	45,736.53	20,470.41	88,054.97
December 31, 1908.....	53,038.33	21,203.60	95,468.34
December 31, 1909.....	52,869.84	24,668.04	93,074.37

Year.	Books, Pamphlets, Etc. Number issued. New.	Reprinted.	Total.	No. of copies printed.	Periodicals No. of copies published.
1889*.....	—	—	—	14,000	494,800
1890.....	28	—	28	50,850	1,261,000
1891.....	22	—	22	45,886	1,243,578
1892.....	18	—	18	83,210	1,196,652
1893.....	9	15	24	72,552	1,429,124
1894.....	10	9	19	64,425	1,350,586
1895.....	12	10	22	107,058	1,377,676
1896.....	13	14	27	90,100	1,357,688
1897.....	11	24	35	100,188	1,335,980
1898.....	15	16	31	108,610	1,361,664
1899.....	14	10	24	79,800	1,792,436
1900.....	12	12	24	78,825	1,720,332
1901.....	13	15	28	105,420	1,739,280
1902.....	25	16	41	139,200	1,796,676
1903.....	16	11	27	111,850	1,870,741
1904.....	21	17	38	157,100	1,913,872
1905.....	18	22	40	157,525	1,952,528
1906.....	16	15	31	116,730	2,127,100
1907.....	19	15	34	134,410	2,267,908
1908.....	21	15	36	177,300	2,337,895
1909.....	22	25	47	200,125	2,407,600
Totals....	335	261	596	2,195,164	34,335,116

The following sums have been paid out of the earnings for each year to the treasury of Augustana College and Theological Seminary as follows:

1896.....	$2,000.00
1897.....	1,000.00
1898.....	2,000.00
1899.....	2,000.00
1900.....	2,000.00
1901.....	2,000.00
1902.....	3,000.00
1903.....	3,000.00
1904.....	3,000.00
1905.....	3,000.00
1906.....	4,000.00
1907.....	4,000.00
1908.....	4,000.00
Total....	$35,000.00

* For 1889, from August 1st only.

A word must also be said in regard to the profits derived from publications. The publishing business always being in a state of growth, the greater part of the earnings has been applied in the extension of the business, in securing property, necessary equipments, and stock, in order to keep pace with the growing demands in all lines

The profits which, in the judgment of the Board, could from time to time be set aside, have been paid over to the treasury of Augustana College and Theological Seminary, as has already been shown in the table given above. This has been done pursuant to the principle laid down by the pioneers, that the profits should be used for said institution, in order that all the members of the Synod might, through its publishing business, be blessed in a two-fold measure; firstly, through the books and periodicals and papers published and circulated; secondly, through the seat of learning, whose influence extends to every nook and corner of the Synod.

We find in the Articles of Incorporation of the Augustana Tract Society, the first incorporated forerunner of the Augustana Book Concern, the following stipulation:

"The whole of the net proceeds and earnings that may or shall come or arise to said society from gifts and donations and the printing, publication and sales, as aforesaid, shall be used for the benefit of Augustana College and Theological Seminary, as said society may from time to time determine." And when stock was solicited for the Augustana Book Concern, the successor to the Augustana Tract Society and the forerunner of the present Augustana Book Concern, it was expressly provided that the profits should be divided as follows:

"One third to the stockholders, and two thirds to Augustana College and Theological Seminary." And the president of the Lutheran Augustana Book Concern, Dr. S. P. A. Lindahl, reported to the Synod in June, 1897, from the meeting of the Board in March, said year: "Out of the net gain — — — $2,000 were, as the first fruits, appropriated to the Synod's institution of learning." And this inherent principle, that the profits should accrue to Augustana College and Theological Seminary, has ever been diligently upheld and applied by the Synod and the Board of Directors of Augustana Book Concern.

The members of the Board of Directors of the Augustana Book Concern, and their respective terms of office, counted from June each year, have been as follows:

S. P. A. Lindahl.....1889—1908
M. C. Ranseen.....1889—1890, 1891—1894
L. G. Abrahamson.....1889 (August)—1894
C. J. Petri.....1889—1890, 1907—1910*
C. G. Thulin.....1889—1896
C. G. Chinlund.....1889—1890
Nels Nelson .....1889—1893, 1894—1906
L. A. Johnston.....1890—1910*
P. J. Källström.....1890—1892
Gust Bengston .....1890—1891
S. M. Hill.....1892—1901
P. A. Pihlgren.....1892—1895
C. F. Anderson.....1892—1894
G. Bodin .....1893—1896
C. A. Hemborg.....1894—1906
C. E. Cesander.....1894—1900
M. Noyd .....1895—1898
Julius Johnson .....1896—1899
J. S. Carlson.....1896—1908
S. G. Youngert.....1898—1901
A. Schön .....1899—1911*
C. A. Swensson.....1900—1904
C. W. Foss.....1901—1910*
J. A. Sandell.....1901—1907
C. J. Södergren.....1904—1912*
F. A. Johnsson.....1906—1912*
I. M. Anderson.....1906—1912*
Philip Thelander .....1908—1911*
A. A. Stomberg.....1908—1911*

Dr. S. P. A. Lindahl served as chairman from the beginning of the Augustana Book Concern until his demise.

Dr. C. W. Foss served from March 27, 1908, until July 14, 1908.

Rev. F. A. Johnsson, the present chairman, has served since July 14, 1908.

As vice presidents of the Board the following have served:

M. C. Ranseen.....1889—1890
L. A. Johnston.....1891—1894

* Term expires.

C. A. Hemborg.....1894—1904
C. W. Foss.....1904—1908
I. M. Anderson.....1908—1910

The secretaries of the Board have been the following:

Nels Nelson.....1889—1893, 1894—1899
S. M. Hill.....1893—1894
S. G. Youngert.....1899—1901
Anders Schön .....1901—1910

Three members of the Board died during their incumbency, viz.: Dr. C. A. Swensson, February 16, 1904; Rev. J. A. Sandell, March 24, 1907; and Dr. S. P. A. Lindahl, March 27, 1908.

Mr. A. G. Anderson has served continuously as manager and treasurer since the establishment of the Lutheran Augustana Book Concern, and still holds that position.

Mr. C. A. Larson has been employed since 1883 and as foreman of the composing room since 1886, and still holds that position.

Mr. C. L. Ackerlind has been foreman of the press room since 1886, and still continues.

Mr. Henry Stahmer served as foreman of the bindery until January, 1903, and since that time the present foreman, Mr. S. Benson, has served.

Mr. Gustaf Bodin has been manager of the St. Paul branch (now the Minneapolis branch) since its establishment (1891), and still holds that position.

Rev. Alfred Nelson served as traveling representative from November, 1893, until the establishment of the Chicago branch (1906), when he became manager of said branch, which position he now holds.

Mr. Carl E. Bohman has been manager of the New York branch since its establishment (1903), and still retains that position.

Rev. O. V. Holmgrain was procured as publishing editor in April, 1900, which position he still holds.

Mr. Grant Hultberg was appointed assistant manager and chief of the Circulation Department in 1907, entering upon his duties in October said year, and still continues.

Rev. C. J. Bengston was elected literature secretary in July, 1908, which position he now fills.

In conclusion, we desire to accentuate one fact, strongly evident from the foregoing history, viz., that all the proceeds from the pub

lishing business of the Synod which could be spared by the business have been paid over to Augustana College and Theological Seminary.

The blessing of the Lord has been spread in a rich measure over the publishing interests of the Synod. The great importance of the publication and circulation of books and periodicals and papers, proven at all times through the wholesome influence upon the hearts and minds of the members of the Synod, the rich blessing from the Lord brought through these channels, in the past, in the present and for the future, cannot be overestimated, and it behooves every member of the Synod to grant the Augustana Book Concern hearty support, in word and deed, knowing that thereby the true welfare of every member of the Synod, and of the Synod as a whole, will be promoted.

May God grant continually in an increased measure this blessing to the publishing interests of the Augustana Synod.

F. A. Johnsson.

The Language Question.

THE CONSEQUENCES of the foolhardy attempt of the early Race to build, upon the plain of Shinar, a tower, which should "reach to Heaven," cannot be calculated. The motives, which actuated the primitive builders did not please the Lord. They wanted fame; furthermore they did not wish to become scattered over the earth. They imagined that a beautiful city with a high and commanding tower in it would kindle a patriotism strong enough to hold the people to that one locality. This principle is strangely applicable to the Orient. Hark, the song of sorrow, the longing of the Jews in captivity for the Temple. "If I forget thee, O Jerusalem, let my right hand forget her cunning. Let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy." The pilgrimage of Mohammedans to Mecca has become a proverb in literature. The Orientals are fanatic patriots. The verdant plain of Shinar was ideal for permanent settlement. But the world lay open before them, and its beauty and attractiveness was alluring. Why not keep the people together and form a mighty nation? Why not build a monument which by its uniqueness and stupendousness would compel a return, if for any reason some might wish to go away? "The whole earth was of one language and of one speech." The conditions were perfect for a united and solidified people. But as the construction of the tower proceeded "the Lord came down." He understood the true situation. "This is what they begin to do, and now nothing will be withholden from them, which they purpose to do. Let us therefore confound their language, that they may not understand one another's speech. And from thence did the Lord scatter

Rev. S. P. A. Lindahl, D. D.

1843—1908

them abroad upon the face of the earth." It is evident that the "confounding of language" was meant as a check to an inordinate pride, and must be viewed as a punishment. However, divine chastisement is always followed by salutary results. It is God's purpose that all things shall work together for good. It is also a part of his plan to have us work ourselves out of difficulties and tight places. The aim of this particular visitation of Providence was accomplished: "And they left off to build the city." The ultimate blessings have been developed gradually. As time speeds along and the world hastens on to its glorious consummation, the folly of the plain of Shinar will have been outweighed by the innumerable benefits of a healthful competition among all peoples to reach the highest standard of excellence, in which language takes a most conspicuous part.

We cannot ignore the fact that the difference of language has presented many difficult problems in the world's history. In commerce, education, and the work of evangelization there have been tremendous obstacles to overcome. But the trophies of victory have been worth the battle. The world has become enriched by the conquests.

Language is a reflection of the temperament and soul life of a people. In the multitudinous languages and dialects, living or dead, the world's literature, thought, song, and music are treasured. These expressions are as natural as the prattle of the babe in the language of its father and mother. It is the outburst of soul in its own spontaneous fashion. As a natural product, it has adaptability to its own home. The nation makes the language. Language does not make the nation. The best knowledge of a people is through its own language, customs, history, and traditions. We have our grave doubts that any one language, hitherto used, could have reflected correctly the characteristics of all the different races of earth. If, out of the languages now spoken, a new one can be evolved, which readily adapts itself everywhere, is a question for speculation. At the present time the world is polyglot, and richer for it.

May a word be said at this point about the language which our fathers, the pilgrims from out of the Northland, spake and which their children love? As the sail at sea catches the breeze, and is borne onward, so has the mother-tongue caught the harmony and melody of

sighing forest, clanging steel, roaring torrent, whispering zephyr, and of the warbling songsters. The clear waters of the North reflect the matchless sky, the glorious sun, the drooping lily; it gathers in the rays of the flaming Aurora Borealis and drinks the light from myriads of constellations. Can you hear it; can you see it in the language of that land? Dare anyone say that the world owes not a debt to the Vikings? To their language? To the Eddas? To Frithiof's Saga? To the Surgeon's tales? To the hymnology, — to the music of the North? Is it to be deplored that such wealth of genius has been brought over oceans and seas into other countries? Is it to be regretted that there is an international exchange of intellect? Has not the Augustana Synod performed a splendid mission in keeping alive and making known the rich heritage from Svea-land?

Our love for the native tongue, while citizens of a foreign country, has brought us into a perplexing situation, not as individuals, but as an organization. I do not belittle other problems, when I say that the Language question is the one of paramount importance for the present and for the future. It is within the memory of even those among us who are still young, when the vital question was, Whence the men and means? Every year brings a new answer in consecrated, Christian ministers and offerings of money. We can use more, but we thank God for what we get. The congregations are settled in doctrine and firmly rooted in the faith. The Word is preached in truth and purity. All reports bear testimony to the loyalty of pastors and parishes. The real, living, practical issue is: How shall we keep what we have and still grow, and how shall a Swedish religious body live in new surroundings and under Americanizing influences? In other words, can a church, using a foreign tongue, having a membership of 250,000 souls, working among the 1,500,000 of its own nationality, 1,000,000 of whom are born in the United States, and surrounded by approximately 80,000,000 fellow citizens speaking another language, — can a Swedish church under such conditions be assured of permanent success by clinging to its historic language? Or, is it not reasonable to suppose that in the process of construction of a new citizenship, the tendency is toward one language, which is a necessity, and that all other languages will be mere accomplishments, without any direct value? And does not necessity rule? Are not accomplishments the boon of a few?

The history of the Augustana Synod is wonderful. The statistics for 1860, the year of organization, show that then there were 27 ministers engaged in the work, 17 of whom were Swedish and 10 Norwegian; 49 congregations, of which number 36 were Swedish and 13 Norwegian; 4,967 communicants, 3,753 Swedish and 1,214 Norwegian. That same year marked the birth of "a theological seminary to educate pastors and teachers for our congregations", the beginning of our own Augustana College. These were our assets. Not all, however. We must not forget the contingencies, the promising field of labor and its future possibilities, God's additional gifts to the young Synod. After 49 years of work, the stewards present the following table of results: 611 ministers, 1,092 congregations, 965 churches; value of property, $8,077,862. The communicant membership is 163,473, entire baptized membership 254,645, and the contributions for the fiscal year 1908 were $1,607,201. The Synod supports 20 eleemosynary institutions, one publishing house, and 9 colleges and lower schools of learning, a marvellous record of industry for Swedish immigrants and their descendants.

How has it become possible? Here we must remind ourselves that the mother-country has been favored with the gospel of Jesus Christ for many centuries. Through that powerful agency, ennobling forces have been put in operation in the kingdom of Sweden with telling effect. The tribes have been made over into a nation. In times of war the nation has been brave, in times of peace it has been diligent in the cultivation of arts, letters, sciences, and above all to create a high standard of Christian life, in the home and in public. Slowly this process has been going on. Every new generation has received an added impetus from the foregoing one. There is nothing which can equal a good pedigree. When our fathers came to the new shores, they brought not riches, not escutcheons from noble houses, not elaborately prepared charts of an illustrious family-tree, but they did have something infinitely better. They were the products of plain and righteous living. They were brought up to fear and love God. Their first lesson was to learn God's law, the second, to keep it. That was the chief characteristic of the simple homes. Oh, the glory of such an ancestry! True, God-fearing, and strong! Such was the training of the children in the Northland, the children who were eventually to be the founders of the Augustana Synod.

In the middle of the past century the "vandringslust" seized upon the inhabitants of the North. The roving spirit of the Vikings had been cooled by the ordered state of society, and with the exceptions of the big military campaigns and the attempt at settlement upon the banks of the Delaware, the descendants of the Vikings had been living in quiet. The rumors of glowing possibilities in the great western republic reached Sweden, where the prospects for the future seemed doubtful, and a pilgrimage to America was begun, which has continued up to the present day, sometimes stronger, sometimes weaker in numbers, but never ceasing. It is an eternal farewell to the native land. It means a new home for all time. We travel, we visit often, but we emigrate only once. Our fathers have even sworn off allegiance to their former ruler, the Swedish king. They remained loyal, however, to the King of kings and the Lord of lords. They brought with them centuries of religious training and yearning, which coursed in their very blood. They did not quench the fire of spiritual intelligence which had been kindled in their souls. The Swedish pilgrim fathers were as pious as their cousins who stepped out from the Mayflower upon the granite surface of Plymouth Rock many years before. The meeting-house was as necessary as the dwelling. Such was the actual beginning of the Augustana Synod. That body existed in the hearts of the Swedish pilgrims long before it became a reality.

The field of labor of the Augustana Synod has been among the Swedish immigrants and their children. It was not the purpose of our pioneers to establish a mission for the native, American population. It was their burning desire to minister to their countrymen and to aid them to remain faithful to the Church of their fathers. The immigrants could be reached only in their own language. It was the only one they knew, and in many instances it has been the only one they ever did learn. The gospel was preached by Swedish pastors to Swedish listeners in the Swedish language, and no person with unimpaired reason will for a moment doubt the wisdom and benefit of such a course. To have followed the advice given by rabid quasi-patriots to attempt to Americanize immediately the incoming foreigners by depriving them of the privilege of speaking their language and prohibiting the organization of congregations where the new citizens might worship God in the only fashion they understood,

would have been a wholesale massacre, intellectually and spiritually, of what is now a creditable portion of the best element in the American nation. The United States is better to-day for the German, Norwegian, Danish, Dutch, Swedish and other preaching within its domain. Imagine the possibility of coercing these sturdy, liberty-loving people to forget! Or that they could occupy pews in churches where they could not worship! In such a process of acclimatization they would have frozen to death. There would not have been that healthy, vigorous life, that excellent citizenship, that devotion to duty and that reverence for God, which characterizes the Protestant foreign element which has settled in our adopted country, if they had not begun as they did. Before God and the Constitution, our fathers did what was the only natural thing to do. They commenced their work in Swedish and taught their children to love Sweden's interesting history and its language. "They builded better than they knew." In many of the Swedish Baptist churches in the United States, the services have been conducted in the mother tongue, but Sunday-school work has been carried on in the English language. The whole denomination to-day deplores this circumstance as a mistake. Steps have been taken to remedy it by introducing Swedish day-schools and Sunday-schools and by encouraging study of the forgotten and neglected language. The experiences of others justify the action of the founders of our Synod. Ah, my beloved kinsmen from the North! Would you have had your birth-right sold? Would you have had effaced from your memory the recollections of a childhood made beautiful by the wonderful tales of that far-off land where your forebears lived and died? If you could, would you destroy the incomparably sweet harmony in Northland melodies which oft-times sweeps through your souls, as the wind through the forest, refreshing, invigorating, and strengthening? Methinks I hear the answer as the roar of many waters. It is the chorus of the Young Augustana, true scion of the old, and its shout is strong in praise of the fathers' work well done.

In common with all other human activity, the work of the Augustana Synod is marked by some imperfections and mistakes. But the general result has been splendid. We need not bow our heads in shame while our history is being read. The errors appear only as defective type upon an otherwise well-printed page. The good intent

is everywhere evident. The whole story indicates a reaching out after the best. The mistakes are those of judgment, not of the heart. The sum total is so great that we forget the insignificant subtractions.

To such a past those now in the work must pledge themselves to be true. We cannot rest upon laurels already won. We cannot always sing songs of grief or praise upon the graves of the fathers, we must press on, as they did, and pass the well-kept vineyard on to a coming generation. New days bring new problems, but they must be grappled with in the old faith. The spirit of 1910 should be the spirit of 1860, with new strength for new issues. We cannot shirk our plain duty. The future belongs to us, and past successes are indications of what is in store for an active, clear-eyed Synod. We must grow as long as we exist. It is surely God's will that we shall continue to be a power for good, and this must be made plain to the whole Synod during the year of Jubilee.

The Census of 1900 reports the presence in the United States of 574,625 persons whose native country is Sweden; 86,304 born in the United States of one Swedish parent, the other native; 998,538 born in the United States of Swedish born parents; in all 1,659,467 inhabitants of Swedish ancestry. The religious census of the Swedes in the United States is as follows:

Augustana Synod	163,473
Swedish Covenant, including Congregationalists and Free Church	46,000
Methodists	20,500
Baptists	27,000
Other Swedish denominations (estimated)	6,000
Swedish members of English speaking churches outside of Synod (estimated)	10,000
Sunday-school children (estimated)	150,000
Children under Sunday-school age (estimated)	35,000
Total	457,973

These figures can be only approximately correct, but will serve for illustration. Accepting the estimate of 457,973 as the number of Swedes and their descendants in the United States who are affiliated with any church, and subtracting that sum from 1,659,467, the

number found by census enumerators in this country, we find that 1,201,494 Swedes are not taken up in any religious statistics, — an astounding figure.

How can we explain the cause of such a disproportion? In a degree it has been a lack of an adequate working force of ministers in our Synod to care for the incoming countrymen. But we have also been the victims of a dual misrepresentation, the effects of which have been keenly felt. There was, formerly, at least, a tendency in the Church of Sweden to repudiate the Swedish Lutheran Church of the United States, and, strange to relate, the other extreme, the Free Church, would have nothing in common with our work. The operation of this logic has been thus: The Church of Sweden (or, rather, men in it) would say, "Beware of Augustana, for that is the Free Church movement in the States," and the Liberal element would warn, "Look out for Augustana, for it is like the discredited Established Church." Another reason for the lethargy of the Swedish immigrants, too little taken into account, is the sudden escape from the duties to the Church to which every Swedish subject is pledged. They will enjoy that liberty! From figures which have been produced and from what we have just written, the conclusion might be arrived at, that the great majority of Swedes and their descendants in this country are an irreligious class. That is not true. The Augustana Synod is bigger than it appears upon paper. As a class the Swedes are churchly and devoted to the faith of their fathers. The peculiar expression is true of them, "They are members of our congregations, but not of the organization." As proof of this statement we submit statistics. In 1907 our pastors baptized 5,259 children, whose parents are members of the Synod, and 7,126, whose parents are not members. This may safely be taken as an indication of the strength of our organization and as a correct measurement of the field open to us. One pastor performs eleven times as many christenings outside of the stated membership as within it; another can multiply his figures by 7, another by 6, and so on in nearly all large settlements. We are inclined to place the real strength of the Synod at a figure considerably higher than is shown by the table of statistics. Very few, if any, religious bodies have a field so full of promise and possibilities as the Augustana Synod. A million Swedes to gather in, many of them ready to come for the asking. It is their old faith and

their religious home. Will anyone deem it a vain boast to say that to the Augustana Synod, more than to any other agency, must be entrusted the duty of conserving and uniting the Swedish nationality in the new world. Is it not true that this Synod, with its churches, colleges, Sunday-schools, parochial schools, press and institutions, has been able to accomplish as much in this direction as all other forces combined, and more? We shall gladly give credit to any effort to keep and lift up our people, even though it has not the mark of Augustana upon it, but shall at the same time maintain that the working force and field have been such, that the biggest results are apparent from the efforts of the Swedish Lutheran Church in the United States.

The process of creating a new nation in this country is steadily going on. It has a distinctive name, American. In characteristics it is unlike any other on earth. It consists not of any one people, but of many, gradually being made into one. The official language is English. That is the language of the Declaration of Independence and the Constitution which governs us. How English came to be the language of the land, is familiar to every school-boy. It was done through the right of possession. The commands to the Continental army were in English. The coming to our shores of different peoples after the revolution did not alter the situation. Consciously or unconsciously they were made Americans in heart and utterance. Whatever their mother tongue, they understood that the privileges of American citizenship were enhanced by a knowledge of the official language.

The American citizen is a new creation in the history of the world. He has no counterpart. From 1789 to 1908, 27,000,000 foreigners settled in America. One glance at them will tell us that they are made over. The American is a composite character. Here the nations of the world are thrown together to give and to take. The result is a combination of the best of what comes here and what is already here, blended under favorable conditions and matured in our atmosphere of freedom. You know how the model of a perfectly formed body is obtained. One man has the correct poise of the head; another, graceful body-lines; another, a well developed arm; another, a fine pair of shoulders; and so the search is carried on, until by measurements and observations a form can be made, and in it is cast the figure of the

ideal physical man. The ideal American will be a combination of the good traits of the best people who settle here. Eventually we shall lose our former identity, but we shall find a new one. After a two years' residence in the United States, the Swedish emigrant cannot return to his native land without betraying some American characteristic.

We are also drifting towards a common language. The Swedish, German, Dutch, French, Hebrew, Russian, etc., channels converge into English. As well try to hold roaring Niagara back with the palm of one's hand, as to prevent this change. One solitary argument is sufficient to substantiate this statement — our compulsory education law. In New York State all children under 14—16 years of age must attend school 160 days each year, and there every branch is taught in English and, on top of them all, that language itself.

This phase of our national life presents a problem to the foreign people who have become citizens of the republic and are keeping up their own language. It concerns the Augustana Synod. The fact that the editor of this publication has invited a discussion of the question indicates that we see something coming. It is the problem of to-day to some extent, of a near-at-hand to-morrow to a greater extent. How soon we shall see that to-morrow we cannot say definitely, but the infallible signs of its approach are plain. Will the Synod read them? Let us point out a few: In 1907 the immigration from Sweden was 20,589, in 1908 only 12,809, an immense falling off from former years. A supreme effort is being made to discourage emigration, and it will be more or less successful. — The Swedish language is now an optional study in our colleges, where it formerly was obligatory. — A demand has been found for a Church paper, published in the English language, *The Young Lutheran's Companion.* — The organization of English Lutheran churches upon Swedish fields. — The need of instruction in the English language in our Swedish Sunday-schools. — The gradual disappearance of the Swedish summer schools. — The occasional English service in Swedish churches. — The use of the English ritual at baptisms, marriages, and funerals. — The difficulty to secure Sunday-school teachers in the cities, who know Swedish well enough to instruct children. — The preference of English by our young people as a conversational medium. — The prevalence of anglicisms in the sermons of a majority

of our younger pastors. — The numerous applications by catechumens for instruction in English. — The increasing number of intermarriages. — The apparent difficulty of the younger laymen to express themselves in Swedish at congregational business meetings, and the ease with which they do this in English. Such conditions are actually found in our Synod, in some localities more pronounced than in others. Even though some peculiar circumstances may have been forgotten in the above recital, we feel that in the main the picture is true. That there are congregations, to which the description does not apply, only proves that the process is slower there than elsewhere. Time will make the change. Such is the situation after fifty years. Has there been an over-zealous anxiety for Swedish and tardiness in taking up English work, and have we lost thereby? We do know of a few instances of impatience with us for the slowness of transition into English work which have resulted in a severance of membership in our Synod, but they are exceptions. In most of such cases there have been other considerations. The history of the Augustana English congregations is both interesting and instructive. They have grown steadily but slowly. In the nature of things this is to be expected. Our English work must not be compared with the Swedish in results for at least a few years to come. The demand for it will not be sudden, it is gradual. There cannot be a phenomenal growth, such as the Swedish churches enjoyed when immigration was at its height. There is perhaps no Swedish church in the Augustana Synod which to-day could adopt the use of English entirely without sustaining a loss of membership and without crippling itself. Yet there are very few congregations, if any, where some English work, in a true and sensible proportion, would not bear good fruit. One danger to be avoided is precipitation. Hesitation and stagnation are equally fatal. General legislation is impossible. It is the unequivocal duty of each pastor to keep a sharp lookout upon the field entrusted to his care. He must grasp the opportunity and strike out at the right moment. The Synod seems to be agreed that the proper solution is the organization of independent English-speaking congregations under the supervision of the mother church. One thing is certain, it must be an Augustana Church. An effort by other bodies will not succeed among the Swedes. As a nation we have our own temperamental characteristics, religiously and socially. So have others. They have inherited

them; so have we. What we have is a part of us. We also want an unbroken line of memories. I am not alone in giving expression to the hope that when the transition takes place, it may be in language only, without one other sacrifice than the mother tongue, and God knows that will be hard enough. Our liturgy, familiar to every Swede, our music, our hymns can be adopted. Then old and young will experience a home-like feeling in entering a new Augustana church. This need not be a blow at unity nor a reactionary attempt against present relationship with other Lutheran bodies. A time may come later, when a new liturgy can be compiled, which shall include features from the ones now in use and where all of us may find a reminder of home. To many this may seem puerile reasoning, but there are thousands in our Synod, to whom the language question presents no other solution. Our Book Concern has printed an edition of the Swedish liturgy translated into English. A beginning has been made to give us the Swedish hymns in English. We have literature enough for the beginning. Let us use it. A discouraging feature of literary work in the Augustana Synod is the hypercritical spirit, which manifests itself, and centers its attack mainly upon efforts in English. Augustana English is not bad; it is as good as any. People understand it and it obeys the rules of grammar. Why there should be such violent criticism by our Swedish-American people of their own kind, is almost inexplicable. Away with it! It has become a bad habit.

It is with some trepidation that I begin this paragraph, for I fear that I shall be misunderstood. I would say a word about our theological seminary. I need scarcely assure two former teachers, the venerable seniors in the faculty; a school-mate; and a former co-laborer in the New York Conference that no disrespect is intended. But the matter can be discussed with them in all friendliness. The courses of study are arranged with great care. They are comprehensive, complete, and compare favorably with what is offered in any institution of its kind of which we have any knowledge. The professors are earnest, pious men, masters of their subjects and aglow with enthusiasm for their branches. The instruction is orthodox and thorough. The seminary is what it has been designed to be. But has the Synod forgotten something? Is there something lacking in our Seminary, for which provision has never been made? Our S. M.

candidates are good scholars; they read Greek and know Hebrew roots; the difference between peccatum originale originans and peccatum originale originatum is clear to them; they can enumerate the important dates in Church history; they can detect the discrepancies in creeds, but have we not a feeling that something can be added to round the young men out? To give them a clear conception of the world and the people in it? To help them to a better understanding of the rightful claims of the common people upon the Christian minister in the rapid whirl of practical, everyday life? To widen the young man's horizon? This would have a most important bearing upon the solutions of many problems, the language question included. As clergymen we are daily thrown in contact, I might say competition, with others. We should be prepared and be conscious of our fitness and strength. I am just now wondering if lectures at regular intervals before our theological students by men with a clear vision, with big hearts and brains, in the best sense men of the world, who have seen life and who have a wide experience with the needs of the brother, would not fill the gap? There are Christian, churchly Supreme Court justices, statesmen, lawyers, clergymen of long and fruitful service, who in an hour's time could give an awakening to a young man's ambition that would help him throughout his career. I am a child of our institutions, and after 16 years in the ministry it seems to me that one of our dangers is exclusiveness, and that is applicable to the seats of learning as well as to the pastors of our Synod. If we fail to reach the people, we fail miserably in our work. A reputation for learning and an orthodox faith is valuable only when it is coupled with a burning desire to reach humanity, to help and cheer by the practical application of the gospel of Jesus Christ.

Our new aim in the year of Jubilee is a united, strong Augustana Synod. The harvest is ripe. Shall we gather it in? We have the laborers. Shall they be equal to the task? In that new nation that must be formed on American soil of the peoples now here, shall not some Augustana traits be found, and in that new, grand, future republic, where our descendants shall live, shall not they have something to thank their Swedish ancestors for? It may not be language; then let it be steadfastness, earnestness, and a strain of Lutheran Christianity and old-fashioned Swedish piety.

JULIUS LINCOLN.

Rev. O. Olsson, D. D., Ph. D.
1841—1900

The Union of the Augustana Synod with the General Council.

THE AUGUSTANA SYNOD has been united with the General Council for forty years. During these four decades the growth both of the Synod and of the Council has been remarkable. The progress made has not been by leaps and bounds but gradual along conservative lines, in full accord with the principles of the organization both of the Synod and of the Council. The early beginnings of both had much in common. Their early history is one of storm and stress and noble heroism. At a time of confessional indifference the founders of the Augustana Synod rose up in manly protest against the confessional laxity of the Synod of Northern Illinois, with which the Swedes and the Norwegians were affiliated from its organization in 1851 until 1860. They had taken part in its organization and supported it liberally, according to their means, but, becoming more closely acquainted with the leading men of the Synod, they found them to be pseudo-Lutherans, who cared very little for any definite doctrinal basis, and were even hostile to the conservative Lutheranism of the Scandinavian pastors, and hence they withdrew in 1860, and organized the Scandinavian Ev. Luth Augustana Synod.

Their position was similar to that of the Pennsylvania Synod in 1864, when the Franckean Synod was admitted into the General Synod, without having previously adopted the Augsburg Confession. They realized that there can be no true *union,* only a false *unionism,*

where there is no common faith, and hence they withdrew from the Synod of Northern Illinois, just as the delegates of the Pennsylvania Synod withdrew, on the same basis, from the General Synod.

That little band of pilgrim fathers—few in number and poor in earthly goods, but firmly rooted and grounded in the Lutheran faith — met at Jefferson Prairie, Wisconsin, on June 5th, 1860, in a small Norwegian church, and organized a Synod of their own, for mutual help in ministering to the spiritual wants of their countrymen, who were then pouring into this country in large numbers from Scandinavia.

From that time on, during a decade, the Swedes and the Norwegians labored together in love and harmony, until a friendly separation between them took place at Andover, Illinois, on the 17th of June, 1870. At that memorable meeting the following resolutions were adopted:

1. That the Augustana Synod separates into two independent synods, each one electing its own officers.

2. That the Norwegian branch forms the Norwegian-Danish Augustana Synod.

3. That the two synods, the Swedish and the Norwegian-Danish, both being founded on the pure Lutheran doctrine and confession, regard each other with mutual love as sister-synods, aid each other and send delegates to each other's meetings.

4. That the one Synod will not admit pastors or congregations of the nationality of the other, except by mutual agreement.

5. Where there are few Swedes, Norwegians or Danes living in one community, they are advised to join the local congregation, whether that be Swedish or Norwegian.

Not only do these resolutions clearly indicate the friendly spirit in which the separation took place, but the very fact that six Norwegian congregations protested against the separation clearly proves that the *union* had been one of *faith* and *love*. The action of those congregations merits a special mention here and especially the written protest from the Norwegian Lutheran church of Chicago. That protest is a noble document, and as it has never been reprinted during these forty years, as far as I know, I will insert it here in full, for the benefit of all who love to delve into that early history of our Church.

"To the Venerable Augustana Synod.
Fathers and Brethren in Christ:— Grace and Peace!

Having learned with deep regret that there is a movement on foot to divide the Augustana Synod, by the withdrawal of the Norwegian congregations and ministers from said Synod, for the purpose of forming a new Norwegian Synod:—

We, now therefore, deeming such a withdrawal at this time inexpedient and derogatory to the best interests, both of the several individual congregations connected with the said Augustana Synod, and also to the Church at large.

We, the undersigned, in our own behalf and also in behalf of those with whom we are associated, to wit.: the old Norwegian Ev. Luth. church of Chicago, whose Deacons and Trustees we are, do hereby enter *our most solemn and earnest protest against such withdrawal;* hoping that the Norwegian congregations, hitherto associated with us in connection with said Synod, will heed this our protest, and also exculpate ourselves from any and all participation in said movement to withdraw.

Praying for divine guidance on your deliberations, and for Heaven's richest blessings upon the Church at large,

We are, in the bonds of Peace,

Yours,

A. Nelson,
Lewis Ivarson,
Ivar Lawson,
Lewis Johnson,
Jens Nelson,
G. Halvorsen,
Christian Fredrickson,

Deacons and Trustees of the Norwegian Ev. Luth. church of Chicago."

The reply of the Synod to these friendly protests was an advice to all the Norwegian congregations to unite with the Norwegian Synod. When the motion to separate had been carried, then the Norwegian pastors and delegates withdrew and held their meetings in the Old Swedish church at Andover. In the afternoon of the 21st of June they took a formal farewell. Rev. O. J. Hatlestad spoke, thanking the Swedish brethren for all their kindness and brotherly

love. The Rev. Erl. Carlsson and the newly elected president, Rev. Jonas Swensson, replied, wishing the new Synod much success and hoping that both would always continue to regard each other as sister synods. The sainted Dr. Passavant was also present and spoke a few words, and then prayer was offered, after which all joined in singing the last stanza of number 124 in the Swedish Hymnal. All were deeply moved, and bidding each other a hearty farewell, the Norwegian brethren departed. Had the excellent advice, given by the Synod to all the Norwegian churches, been heeded, they would have been spared twenty years of heartaches and they would have had a United Norwegian Church, dating from June 17, 1870, instead of from June 13, 1890.

At the morning session on June 21, 1870, at that same synodical meeting, a report was read and adopted, by which action the destiny of the Augustana Synod was for all time to come, as we hope, *indissolubly* linked with that of the General Council. That report read as follows:

"To the venerable Augustana Synod:—

We, the undersigned, have carried out the instruction given us by the Synod to attend the meeting of the General Council, held last fall in the Swedish Luth. Immanuel church, Chicago, and beg to report as follows:

We have from its very inception rejoiced at this new movement within the Lutheran Church. The General Council has not only taken its stand wholly and unconditionally on the confessional basis of the Lutheran Church, but it has also called forth new activity, greater liberality, more interest in higher education, greater zeal for organizing and supporting (maintaining) new congregations, and also a greater interest in Foreign Mission work,—to state it briefly: a greater zeal for Home and Foreign Missions. All this indicates that there is a new life-energy at work and that a new day is dawning for our Lutheran Zion in this land.

The committee takes the liberty to propose that the Constitution of the General Council now be adopted by the Synod and our *union with the Council now be fully established.*

Respectfully,

ERLAND CARLSSON,
P. COLSETH."

Then followed the reading of the Constitution of the General Council, and each article was approved as read, and finally the whole Constitution was ratified and the union of the Synod with the General Council was consummated.

The following delegates to the next meeting of the General Council were thereupon elected:

Clerical:

President Jonas Swensson, ex officio.
Prof. T. N. Hasselquist.
Erl. Carlsson.
E. Norelius.

Lay delegates:

H. Olson, from Red Wing, Minn.
G. Johnson, from Altona, Ill.
J. Engberg, from Chicago, Ill.
G. Johnson, from Jamestown, N. Y.

Alternates, Clerical:

G. Peters.
C. O. Hultgren.
A. Andreen.

Alternates, Lay:

John Carlson, Carver, Minn.
O. Hedlund, Altona, Ill.
P. L. Hawkinson, Chicago, Ill.
P. Blomstrand, Campello, Mass.

In glancing back over these forty years we doubt that there has ever been a motion made and carried at any of our synodical meetings of greater importance than the one that placed us in organic unity with the General Council.

It seems providential that just at the time, when the bond of union between the Scandinavians of the Augustana Synod was severed, that we were then ready to enter into a more lasting, and may we not say a more important Union, in which the German, the Swede and the American should form a Triple Alliance, not only for self-protection,

but also for the propagation of Lutheran Faith and Doctrine, and the establishing of the Lutheran Church in this New World.

It is self-evident that our Synod could not have voted so intelligently and unanimously at that memorable meeting, forty years ago, had not the proper preliminary steps been taken looking towards the Union.

Ten years before the General Council was organized, the Founders of the Augustana Synod adopted a constitution based on the same confessional basis as that of the General Council. As early as 1856 in Galesburg, Ill., they appointed a committee consisting of L. P. Esbjörn, E. Norelius, Erl. Carlsson, and O. C. T. Andrén to draft a constitution for the use of the congregations. The work was done by E. Norelius, and at the Chicago meeting in March the following year the report of the committee was discussed for two and a half days and finally adopted. With some minor changes that constitution has since then been in operation in our congregations.

The second article, dealing with the Doctrine, is formulated thus:

"This Ev. Luth. Congregation holds that the Holy Scriptures are the revealed Word of God, and the only sufficient and infallible rule and standard of faith and practice.

We also accept not only the three General Creeds (the Apostolic, the Nicene, and the Athanasian) but also the unaltered Augsburg Confession as a brief but true statement of the main doctrines of the Christian Religion; this Confession to be understood in accordance with the development thereof, contained in the other Symbolical Books of the Lutheran Church."

This is the fundamental article of the constitution, and this especially unites all our congregations into one Synod. Comparing this article with the 8th and 9th article of "The Principles of Faith" approved by the General Council, ten years later, we find that the founders of our Synod and those of the Council were one in Spirit and Faith. Articles VIII and IX read as follows:

"We accept and acknowledge the doctrines of the Unaltered Augsburg Confession in its original sense as throughout in conformity with the pure truth of which God's Word is the only rule. We accept its statement of truth as in perfect accordance with the Canonical Scriptures: We reject the errors it condemns, and believe that all which it commits to the liberty of the Church, of right belongs to that liberty."

"In thus formally accepting and acknowledging the Unaltered Augsburg Confession, we declare our conviction, that the other Confessions of the Ev. Luth. Church, inasmuch as they set forth none other than its system of doctrine, and articles of faith, are of necessity pure and scriptural. Pre-eminent among such accordant, pure and scriptural statements of doctrine, by their intrinsic excellence, by the great and necessary ends for which they were prepared, by their historical position and by the general judgment of the Church, are these: the Apology of the Augsburg Confession, the Smalkald Articles, the Catechisms of Luther, and the Formula of Concord, all of which are, with the Unaltered Augsburg Confession, in the perfect harmony of one and the same spiritual truth."

That the Confessional basis of our Synod has been conservative Lutheran, reacting back into the decade prior to 1860, when the Chicago, the Mississippi and the Minnesota Conferences organized themselves into the Augustana Synod, is due partly to the education received by those early pioneers in Sweden, but especially to the influence of one man, whose ministry among us has spanned more than half a century. We refer to our venerable patriarch Dr. E. Norelius. He received his theological training at Columbus, Ohio, under the instruction of Prof. W. F. Lehman and other conservative and able Ohio Synod men. There he became thoroughly indoctrinated with pure Lutheran doctrine.

Being also endowed with a clear judgment, with a remarkable memory and with an unfeigned piety he has wielded an influence for good, far beyond what we of a younger generation are at present able to comprehend. He alone warned against and opposed consistently the union with the Synod of Northern Illinois, and he has been for forty years a staunch and unfaltering upholder of our union with the General Council.

But those early years, with their bitter experiences of unionism, paved the way for the true union with the General Council, just as truly as the bitter experiences of the Pennsylvania Synod led to the organization of the General Council.

The withdrawal of our men from the Synod of Northern Illinois in April 1860, when Prof. Esbjörn, for valid reasons, withdrew with his students from Springfield to Chicago, created a great stir not only in the West, but also in the East.

In May of that year, Dr. W. A. Passavant wrote from Pittsburg to Dr. E. Norelius: "May the Almighty God most graciously lend the aid of his Holy Spirit to your deliberations at your coming convention. I hope that nothing will be said or done with violence or passion. Would to God that you could see your way clearly to come into the General Synod fully on the Augsburg Confession. It would greatly strengthen our hands in that body. But if not, let nothing be done against it, or a new issue be made. Go on quietly, attending to your appropriate work, and God will raise up friends and funds on every side. Yours,

W. A. Passavant."

This good advice was followed by our men. They organized an independent Scandinavian Synod and attended to their "appropriate work," and five years later Dr. Passavant was among those who withdrew from the General Synod and invited our men to come and take part with them in organizing the General Council.

None of our men could be present at that preliminary meeting at Reading, Pa., in December 1866, but the printed proceedings of that meeting state at the close of the 5th session:

"Before adjournment a communion from Rev. Prof. T. N. Hasselquist, of the Augustana Synod, was read, expressing regret that he is unable to be present, and invoking the blessing of the Highest on both the Convention and its efforts towards Union in the Church and Faith of our fathers."

At the meeting of the Synod at Berlin, Ill., June 1867, Dr. Hasselquist refers to the Reading Convention in his report, as follows:

"No one from our Synod could attend the important Lutheran Convention at Reading, Pa. We fully endorse the basis on which they reached an agreement for organizing a new General Synod. As God's Church, according to God's Word, must be a communion in order to exert as great an influence as possible, both inwardly and outwardly, therefore it will be an important topic for consideration at this meeting, to appoint delegates to represent the Augustana Synod at the coming convention when the organization of the New General Synod will be perfected.

The committee on the President's report that year made the following recommendation which was adopted:

"That three delegates be elected to represent our Synod at the coming meeting of the New General Synod, to take part in organizing it and to report to our Synod at its next annual meeting."

The following delegates were elected:

T. N. Hasselquist; O. J. Hatlestad; Ola Paulson;

alternates:

Erl. Carlsson; Am. Johnson; C. O. Hultgren.

In the register of delegates to the convention at Fort Wayne, Ind., in November 1867, the Scandinavian Evangelical Augustana Synod is represented by:

Rev. Prof. T. N. Hasselquist; Rev. O. J. Hatlestad; Rev. Erl. Carlsson.

Immediately after the register we find the following statement:

"On motion, Resolved, that since the proper documents did not reach the Augustana Synod in time for their adoption, and as the purpose of that body is manifest in the presence of a delegation in our midst, that its delegates be received as members of this convention."

When the Synod met at Carver, Minn., in June 1868, the delegation to the "New General Synod, or the General Council of the Lutheran Church in America," presented the following report:

"To the Venerable Augustana Synod:

The delegates, elected last year, and who were able to attend the convention, held at Fort Wayne, Ind., for the purpose of organizing the General Council of the Lutheran Church in America, respectfully submit the following report through the undersigned:

The delegates of our Synod were received most cordially as members of the convention and took part in all the deliberations from the beginning. The Council consisted, at its organization, of 11 synods, including the Augustana Synod; it had in all about 130 thousand communicant members, 1,000 congregations and 500 pastors. Its purpose is to embrace all those Lutheran Synods in America that cling to the venerable and biblical Confession of our Church, and to become the bond of union between them for mutual encouragement, strengthening in the truth, and for cooperation in their common work. The most important business was the discussion and adoption of the Constitution which contains the doctrinal basis, on

which the Council stands, and the Church polity that the Council wishes to follow, and to have also others follow.

We wish and hope that our Synod will declare at this meeting its fully established union with the General Council, in which body is centered the hope of all true Lutherans, of uniting in this country the separate divisions of the Church of the Reformation.

It is the revealed will of God, that those who stand on the foundation of his pure Word, should not stand apart, but be united as members of one body, support each other, present a united front to the enemy, share the cross and bear each other's burdens, with one mind striving together for the faith of the gospel.

Finally, it may be added, that on the agreed basis of representation the Augustana Synod is entitled to send ten delegates, and that the next convention of the Council will be held at Pittsburg, Pa., the officers to decide on the time of meeting.

Respectfully,

T. N. Hasselquist.

The report was read and adopted, but concerning our union with the General Council it was on motion, Resolved:

1:o That, as the condition of union with the General Council is the formal adoption of its Articles of Faith and Church Polity, and, as many members of this Synod are not yet ready to do so, while the above named documents have not been translated into our languages (Swedish and Norwegian), be it therefore resolved that these documents be translated and made known to our congregations.

2:o That delegates be now elected to attend the next meeting of the General Council, and that they be instructed to translate and print the above named documents and to furnish all necessary information in this matter before the end of this year.

3:o That this matter be taken up for final action at the next meeting of the Synod."

Then followed the election of the delegates.

T. N. Hasselquist, ex officio; O. J. Hatlestad; A. Wright; Erl. Carlsson; T. G. Pearson.

Alternates:

O. Paulson; J. Amundson; Jonas Swensson; J. Engberg.

The register of the delegates who attended the Pittsburg con-

vention shows that Rev. T. N. Hasselquist, President, and Rev. Erl. Carlsson were present as the representatives of the Augustana Synod. That they were very active members is evident from the number of committees on which they served. That their arduous duties did not end with the convention is evident from the following statement on p. 36 of the minutes:

"An abstract of the minutes of the First Convention was ordered to be published with the German minutes of the present Convention, and Rev. Prof. T. N. Hasselquist and Erl. Carlsson were instructed to translate both the Fundamental Principles and the Constitution of the General Council, and have them printed in the Swedish and Norwegian Languages."

The report of the delegation, at the synodical meeting at Moline, Ill., in June 1869, was as follows:

"To the Venerable Augustana Synod:

The undersigned, who attended the Convention of the General Council, held at Pittsburg, Pa., last year, respectfully report as follows:

The expectations to be able to unite the different genuine Lutheran Elements in America have been more than realized through that meeting. Some questions, the so-called Four Points, were brought up, seemingly in order to cause confusion, if not disruption, but even the enemies of the General Council were surprised at the calm and friendly manner in which the discussion was carried on, and at the important decisions arrived at by the Council. The whole convention was intensely in earnest in its efforts for the welfare of the congregations, and especially for the Home Mission work in the West.

The Council decided, that in order to become more familiar with the needs of that great field, it would hold its next annual Convention in our Swedish Luth. Immanuel Church at Chicago, Ill. The Principles of Faith and Church Polity and the Constitution of the Council have been translated, and published in *Augustana,* and we recommend that they be acted on now according to the resolution of the Synod at its meeting last year.

Respectfully,

T. N. Hasselquist,

Erl. Carlsson."

The report was received and adopted, but the question of uniting fully with the Council was postponed until the following year. Delegates were elected to attend the next Convention of the Council:

Prof. T. N. Hasselquist, ex officio; Prof. A. Weenaas; Rev. Jonas Swensson; Rev. Erl. Carlsson; Prof. S. L. Harkey; Rev. O. J. Hatlestad.

Lay delegates: A. A. Klove, from Leland, Ill.; P. Colseth, Chicago, Ill.; N. A. Nilson, Milwaukee, Wis.; T. G. Pearson, Vasa, Minn.; Gustaf Johnson, Altona, Ill.; W. O. Holcomb, Burlington, Iowa.

At the Chicago Convention we had a large delegation including the visiting pastors.

Delegates: Prof. T. N. Hasselquist; Rev. S. G. Larson; Rev. Erl. Carlsson; Rev. O. J. Hatlestad; Prof. S. L. Harkey; Prof. A. Weenaas.

Lay members: A. A. Klove; P. Colseth; N. A. Nilson; P. L. Hawkinson.

Visiting pastors: A. Johnson; A. W. Dahlsten; S. P. A. Lindahl; John S. Benzon; N. Th. Winquist; P. Sjöblom; A. Andreen; C. O. Lindell; B. M. Halland; O. Paulson; A. R. Cervin; A. G. Setterdahl; H. O. Lindeblad; P. M. Sannquist.

The report of our delegation was presented and acted on by our Synod at its meeting in Andover, Ill., in June 1870, *when the Union of the Augustana Synod with the General Council was consummated.*

To an impartial observer it is evident, that under the Providence of God, this Union has been of inestimable value to our Synod.

We escaped the bitter experience of our Norwegian brethren, who affiliated with the German Missouri Synod, and *found themselves entangled soon, not only in the Predestination Error, but also in the heartless dogmatic orthodoxism and objectivism of that Synod, and in the self-satisfied exclusivism of that body,* which, to most of our Norwegian brethren at last became unbearable, and compelled them to withdraw and form an organization of their own.

It is very doubtful if our Synod could have withstood "the onslaught of Waldenstromianism, and held the fort and waxed stronger," during the years 1872—75, when that stream of misguided pietism overflowed Sweden, swept across the Atlantic, and beat upon our Synod — if we had not been united with the General Council. That union, based on the unchangeable confessional foundation of

our Church, had much to do with saving us from the threatened danger of the Waldenstromian sectarianism.

During these forty years we have had no doctrinal controversy which in itself is ample proof of how well the foundation was laid by the fathers of the Council.

In the sphere of Church Polity there has been some friction, due to the troublesome language question, and to the overlapping of mission fields, but these troubles have, on the whole, been amicably settled. The need af a very aggressive English Home Mission work becomes more apparent, as the younger generations take the place of the fathers.

One of the greatest blessings that our Synod has derived from its union with the General Council is the preservation of the Synod itself as a united body. *Should that union ever be broken, which God in his mercy forbid, then the unity of the Synod would become a thing of the past. The Synod would then lapse into a dangerous exclusivism, which would lead to petty tyranny and eventually to disruption.* In our union with the General Council — the most progressive and also the most conservative Lutheran body in the U. S. — we have also a feeling of *solidarity,* which is growing stronger in proportion as we learn to know each other better, and the language-barriers disappear, and we realize more fully the great and glorious mission of our Lutheran Church in the Western Hemisphere.

The Luther League Movement, with its educational agencies; our Graded Sunday School System, the best in the world; our Home, Foreign and Inner Mission Work, and other great undertakings, are all paving the way for a future United Lutheran Church of North America. That seems to have been, as it were, a future prophetic vision of the founders of the Council, and the signs of the times seem to point to its realization. Even independent synods are beginning to realize that the mission of the General Council is to preserve sound Lutheranism in the English language, although the Council has from the beginning been a polyglot body. As English has become the universal language of our age, and as the territory of the Council extends across this continent, it is self-evident that the position and influence of the Council is not local or sectional, but *national,* and is even becoming *international.*

Furthermore, it may become necessary, in a not remote future, for

Lutherans and all other Protestants of these United States, to defend their civil and religious rights, for the policy of Rome to usurp political power is becoming dangerously aggressive. Somehow we feel, that if such a struggle should come, our Church will take a lead in this New World in the defence of the pure faith once delivered to the saints, just as, in times past, she took such a lead in the Old World. It may be that nothing else can fully unite us as a Church, than such a great crisis threatening our very existence. Come what may, we know that, "In all these things we are more than conquerors through him that loved us." Rom. 8: 37.

C. A. Blomgren.

The Significance of the Augustana Synod to the Swedish Lutherans in America.

ULLY ninety per cent. of the Swedes that left their native country about the middle of the last century had been brought up in the Lutheran Church. In the homeland they were more or less active members of this communion. Coming to this country they were strangers not only to its industrial and social ways and customs, but also to the prevalent mode of religious worship. The Swedish immigrant of those days was as religious as any other class of immigrants, and in many instances a great deal more so. In his heart there was a deep-seated love for the Church of his mother country and the faith of his childhood. For this reason did the many and multicolored missionaries of the various denominations of this land find it an unusually difficult task to turn his mind from the Lutheran Church to some other communion. There were then no Swedish Lutheran congregations organized on this side of the Atlantic, but the Swede resolutely stuck to the faith wherein he had been fostered and refused to cast his lot with any other religious body.

This would seem to indicate that the Swedish confessor of the doctrine of Luther was set adrift and coldly told to shift for himself. Not so. Messages went across the waters to men of spiritual mind asking that Lutheran ministers be sent to the New World. The cry for help was not sounded in vain. Revs. L. P. Esbjörn, T. N. Hasselquist, O. C. T. Andrén, Erland Carlsson and Jonas Swensson went to the Macedonia of the Great West for the purpose of breaking the bread of life to those among the Swedes that were spiritually hungry.

These men sought localities where the Swedes had settled in larger numbers. In a short time they had succeeded in organizing congregations that adopted the unaltered Augsburg Confession as their confession of faith and practice. But they were not satisfied with this alone, they forthwith laid plans for the securing of more ministers that were to go forth and herald the gospel of the Kingdom to the Swedes in dispersion. If godly men in the mother country could be persuaded to come over and minister to their brothers and sisters in America, good and well, if not, they would seek out spiritual-minded men among the immigrants themselves, whom they would educate and set apart for the cure of souls. Before long the pioneer ministers among the Swedish Lutherans of the United States realized that they were forced to the latter alternative. In a way it was a disappointment for it entailed any amount of worry and hard work, and sometimes the material at their disposal was not the most desirable. The developments of the last half of the past century have shown, however, that this mode of procedure was in the end the very best for all concerned.

Under these conditions the work of gathering in the scattered Swedes went right on. In but a few years there was quite a number of Swedish Lutheran congregations in the land. Before long it began to be noised about that these organizations were fast becoming the nucleus for the Swedes in North America. And as soon as the number of congregations became at all respectable, the question of federation arose. It was thought that by combining with each other and forming one strong general body, the work of the individual congregations would be benefited and the extension of the Kingdom would be much facilitated. Ideas of this sort began to fill the minds of prominent leaders, both among the ministers and the laymen, and resulted in the formation of the Augustana Synod in the year 1860.

From now on the endeavors were united as they had never been before. The people began to realize that it was possible, by combining its efforts, to become a great power for good among the Swedes of the land. The non-churchly element, and there was quite a sprinkling of it, looked askance at the strivings of the church people. It was well satisfied that the work of the Augustana Synod was but temporary and that before long it would go down. And why shouldn't

it? This was a free country, there was no need of serving God here, every one was privileged to do just as he chose in this respect, and hadn't a respectable number of them left Sweden ostensibly for the very purpose of getting out of reach of the gospel of Christ? Why, then, should they permit themselves here to be bored to death by that very thing? This class of people therefore put up a stiff fight against the work of the Church. All their efforts, however, went for naught. The ruling spirit of the Augustana Synod was evidently another than the one with whom its enemies professed an intimate acquaintance.

The Augustana Synod continued not only to hold its own, but it persisted at all times to move on the breastworks of the enemy. Many a citadel was carried by assault. The number of congregations, ministers and communicants was constantly growing. Whenever a good and relatively competent man was found, he was prevailed upon to take up the work of preaching the pure and unadulterated gospel to his countrymen. A constant stream of laborers came in and was sent out to do valiant work in the vineyard of the Lord. Up to the present time this mode of work has been pursued, and to-day there are comparatively few Swedish settlements of any importance which have not been offered the services of a Swedish Lutheran minister of the gospel. Years ago it was conceded, by those who were supposed to know, that the Augustana Synod had accomplished along these lines, among the Swedish Lutherans in America, what no other denomination had done or ever could do. It has to a very great extent become the bond of union between the Swedes of the United States. It has furnished, and still continues to furnish, a spiritual home to a vast number of the Swedes of the land. Its churchly work commands the respect even of those that profess to believe but in themselves. If one were to-day to lift out of the life of the Swedes of this country the Augustana Synod, in reference to its Christian and spiritual work, it were tantamount to the removal of the backbone from the moral body of the people.

But the Augustana Synod has done vastly more than to preach the gospel of Jesus to the people and to organize congregations. It has been one of the several bodies to bring over from Europe the preaching of the kingdom in harmony with the unaltered Augsburg Confession. In reference to our Synod there has never been any wavering at all on this point. The great doctrines of original sin,

repentance, justification, faith, and sanctification have ever been held forth in the simplicity, clearness, and strength of this Confession. Never has the Synod shown the least leaning towards anything that might be interpreted as a yielding to the "up-to-date" spirit in religious matters. The Synod has always believed that the revelations of God were for all mankind and for all times, and that these revelations cannot be changed according to the will of man. In other words, God is never to accommodate himself to men in this respect, but it is always incumbent on man to yield himself entirely to God. The teaching of the Word of God and the Augsburg Confession with reference to the sacraments has also been adhered to with strictness. The Synod does not presume to act as a reviser for God, it simply seeks to be used as his mouthpiece. For this reason it believes that the declarations of Christ and the apostles, in respect of these means of grace, should ever be permitted to stand.

In this way the Synod has always been to the Swedes within its territory a conservator of the doctrines and traditions according to which so many of our people have been brought up beyond the sea. It has been a lighthouse giving out a steady and reliable light to those embarking upon the sea of life. From this point of view, it has been of inestimable benefit to all Swedes that seek reliable spiritual guidance and a spiritual home in the full sense of the word.

From its entrance upon the arena, the Augustana Synod was provided with a complete moral code. At the start it set its face resolutely against the sins of the day. Drunkenness, immorality, dancing, and all its concomitant evils, have always been under the ban of the Synod. No one has ever been able to arise and say that the Synod has in one way or another minced words about these evils. Never has it treated lightly any of these "shortcomings" of men and women. This is the main reason why in certain circles of the present day the Synod is more or less unpopular. "The Synod is all right, if only it were not quite so strict in these and kindred matters." Such expressions are frequently heard in the quarters of those that love a free and easy life and whose moral code is more or less elastic. And yet, when many of these people fall ill and are about to die, they place more confidence in the ministration of one of our ministers than in any others. The Swedish people as a whole are with the Synod in this respect. We know this in this way: Every time we go into

a community where there has been no Swedish Lutheran organization and begin to preach the gospel and organize a church, drunkenness, dancing, and immorality begin to decrease. In the course of a few years the community has been so changed that one who has been absent from it for some time and returns to it, does not recognize it as the one he left some years ago. And wherever we go in and remain there is a marked uplift of the people. The common schools do a good work in raising the standards of life and in bringing in refinement, but we have noticed many a time that a community may have all the advantages offered by the schools and the communities in general, if there is no Swedish Lutheran church there, the refinement is not what it will be in a few years after the Church has gone in. The Swedish people of this country owe any amount of gratitude to our Synod only for this.

It was the work of the preaching of the gospel that called our Synod into existence. Along with it has gone, however, the task of giving the children born to parents speaking the Swedish language in this country, a Christian education. Our fathers and mothers had in Sweden received not only a general secular education, but also, and chiefly, religious instruction. By reason hereof they were well informed as to the truths of the Christian religion and the teachings of the Lutheran Church. They felt that it was morally incumbent on them to provide as good a bringing up along these lines for their children as they themselves had received. Hence the establishment of the parochial school. A generation ago very few congregations of any importance could be found that did not provide in this manner for the children of the community, it mattered not whether their parents were formally connected with the church or not. It is to be regretted that as much cannot be said of our congregations of the present time. Many of these have now, for one reason or other, become lukewarm in their relation to the parochial school. Many hundreds of thousands of the children of former days received religious training in these schools. They were grounded in the truths of the Bible and in the main tenets of the Lutheran Church. To estimate the benefits of this schooling is manifestly impossible. Suffice it to say that in this manner hundreds of thousands of men and women that are now living among us have received impulses that for their entire lives have made them better men and women,

better citizens and better Christians than they otherwise would have been. Coupled with this training is also that of the Confirmation class. Here is, so to speak, the place where the finishing touches are put on. And these classes are attended, and have always been attended, by a great number of boys and girls whose parents never belonged to any of our churches. A host of these boys and girls manifest just as much interest in this work as do those that have been born inside the Church and always enjoyed the benefit of its care. Many tens of thousands of young people of this class have during the years been sent out into the world carrying in their heads and hearts more or less of the Christian truths that have been imparted to them during the time that they prepared for confirmation. Every year several thousands of young people are trained in this manner and taught the way in which they should walk in order that they may develop into good fathers and mothers, good citizens and finally attain unto life eternal in heaven above. In this manner has the Augustana Synod laid a broad and lasting foundation for a moral and religious life in the hearts of a vast army of young people belonging to our nationality in this land. Will some one rise up and declare that this work has been a failure? Is there one so lost to all sense of propriety and moral honesty that he will insist that the Augustana Synod has not been a great power for good along these lines among the Swedes in the land of their adoption? If the Christian religion counts for anything, if the doctrines of the Lutheran Church are of importance, if morality among the people is a desideratum, then it must be admitted by all who know the facts that the Augustana Synod has in this respect proved itself a workman that needeth not be ashamed.

The Lutheran Church, however, has never been one-sided and fanatical. It has ever felt called upon to care for the souls of men. But this has never been done at the expense of the intellect. No Church has more positive convictions along this line than has the Lutheran Church. And the Augustana Synod has been true to the traditions of the mother Church also in this respect. Fifty years ago it began to inaugurate a system of general higher education. True enough, the beginnings were small, as small as the traditional mustard seed. But like it, they contained a germ of life that was powerful. Augustana College and Theological Seminary sprang into

existence half a century ago. Its first and prime object was to prepare men for the ministry of the Church. These men were to meet the Lutheran immigrant as he came from Sweden and offer him spiritual food and guidance. The courses of those days at Augustana were not the courses of to-day at the same institution. Neither were the requirements of the students at Yale at that time those of the Yale of 1910. But the intentions were good and the line of energy true. It is doubtful whether the fathers of those days thought for a moment that the state of development of the present would ever be reached. One thing is certain, though, and it is this: The leaders of our Synod of half a century ago bent all their energies to as sound and as rapid a development of the plan of a general higher education as was possible. The grass never grew under their feet in respect of this matter. And what is the result? Four full-fledged colleges and six academies. And more yet to come. Thousands of young men and women have in the course of the past half century passed through the halls of learning of these institutions and acquired more or less of an education. Hundreds of these have entered the ministry, thousands are scattered all over our broad land and engaged in various occupations, all of them imbued, more or less, with the spirit instilled into their hearts while they were at these schools. And every one of these institutions has stood, and stands to-day, squarely on the basis of the Christian religion and the Lutheran interpretation of the same. Moral influences of the very best have continually streamed forth from these educational centers, and it is not possible that the students should have been able entirely to free themselves from the impressions received. Who can compute the worth of this work to the Swedish Lutherans of the land? It can never be measured in dollars and cents. Its best fruits and recompense are men and women morally and intellectually sound, and people of this stamp are worth more than material wealth to any community. The service rendered in this respect by our Synod to the Swedish Lutherans of America is absolutely beyond computation.

Along with this schooling of the children and the youth has gone the preservation of the Swedish language and the best Swedish national traits. There has been no systematic attempt whatever on the part of the extra-church Swedish population of the country to

preserve the language of our forefathers among the immigrants. The pulpits and the schools of the Augustana Synod have done far more for this cause than all the other Swedes of America put together. We are not inclined to minimize in the least the aid given this work by other Swedish denominations of the land, but we are not oblivious of the fact that these are merely appendices to the respective English churches with which they are affiliated. Under such circumstances they cannot, of course, pay the attention to this matter that they possibly might desire. When one works for wages, one must heed the behests of one's master. The Augustana Synod has ever been working for itself, that is, for the best interests of the Swedish people of America.

Many there are, of course, that incline towards ascribing to the Swedish press of the land the credit for the maintenance of the Swedish language. But, pray, who started the Swedish press in the United States? Did not Dr. Hasselquist publish the first Swedish newspaper on this continent? And if you eliminate the Augustana Synod people, and all that are influenced by the Synod in one way or another, how many of the remaining would read a Swedish newspaper, how many of them would be interested in any manner in that which is specifically Swedish? Had it not been for the work of the Synod, the Swedish language would be spoken to-day by very few people in our land. If you know anything at all about the matter, you know that influences were brought to bear on the pioneers of our Church of a nature to do away with the Swedish at once. Who counteracted that movement? Not the easy, happy-go-lucky Swedes, but the Augustana Synod ministers and laymen. He who places any value whatever on the Swedish language, must admit that the Augustana Synod has been the greatest factor in this country for its preservation. This has been to the Synod purely a labor of love, but, notwithstanding this, of great value to our countrymen living throughout the length and breadth of our land.

Then there are the national traits. In a sense you might say that these are not of special importance, since these must of necessity be somewhat similar the world over. Admitting that you are right in the main, we feel that we must, nevertheless, dissent to some extent from your view. Come, now, be honest, you know that the national traits of the Swede and the Italian are not the same. You

know also that there is in some matters quite a dissimilarity between those of the Swede and the Simon pure Yankee. If you do not know it, you ought to by this time. As a rule the Swede is honest, industrious and frugal, and religious as well. Every observant traveler says that of the people of Sweden. But traits of this sort are easily lost. There are a host of influences in America that have the tendency to rob the Swede of these qualities. The Augustana Synod has always stood for their preservation and increase. It has sought to effect this by a true presentation of the teachings of the Bible. True Christianity will make a person honest, frugal, and industrious. Many of the Swedes themselves have stood for another mode of life. There are plenty of influences at work to-day among the Swedes of this land whose object is to turn away from right living. We do not claim that the open and avowed aim of many organizations is this, but the result of their endeavors amount to it just the same.

There is just one more thought and we are through. The Augustana Synod has placed the greatest stress on the salvation of the soul, the training of the intellect, and the inculcation of morals. We are pleased to say that it has not neglected the body. Several of its Orphan Homes came into existence almost a half century ago. Its eight homes of this character have brought up hundreds and thousands of boys and girls. It has made men and women out of much material that otherwise would have gone to waste. From this point of view it has saved many bodies and souls of our countrymen. Its Hospitals have done and are constantly doing a great work for the sick and dying. The Homes for the Aged, although but recently organized, have already been of great service and are destined to do much good in the near future. Its Deaconess and Inner Mission work purports to be of service not only to the souls, but also to the bodies of those who are more or less unfortunate. The Augustana Synod has entered nearly every department of service. It proposes never to withdraw from any work which it has undertaken, but on the contrary to expand and to enter still other fields of service as the opportunities present themselves.

The sketch of the work of the Augustana Synod, as it is given above, is necessarily brief and incomplete. Enough has been said, however, to indicate the position of the Synod among the Swedes

of the United States. That it has been of immense service to our people in a religious, moral, and intellectual manner, none will deny save those who are inexplicably obtuse and morally degenerate. In the future the Synod will, in substance, follow along the route mapped out in the past and constantly endeavor to widen its circle of usefulness. If we know it aright, it will never recede from its position on Christianity, morals, and education. Its spirit of constantly reaching out for the purpose of bringing the gospel to all those that understand the Swedish, will be rigidly adhered to. Neither will it permit its own children to shift for themselves. These will be looked after according to its best ability. It will continue to be a power for good in the home, the Church, and the State. As the years go by systematic and persistent efforts will be made to increase this power. Great things have been accomplished in the past, the prospects for the future were never brighter. The Augustana Synod is still young, lusty, and energetic. God has been with it in the past. He will certainly be with it in the future as well. "Come thou with us, and we will do thee good." Numb. 10: 29.

G. A. Brandelle.

Statistics of the Educational Institutions.

1. Total number of persons graduated from each department.

		Seminary	College	Academy	Business	Conservatory & Art	Normal	Law	Sloyd and Art Needle work	Total
1	Augustana	702	468	...	688	76	19	...	...	1,953
2	Gustavus Adolphus	...	203	560	465	77	...	...	...	1,305
3	Bethany	...	211	*38	544	221	89	5	2	1,110
4	Upsala	...	26	27	79	...	...	...	...	132
5	Luther	...	...	195	136	12	...	...	...	343
6	Northwestern	...	...	24	102	8	...	...	...	134
7	Minnesota	...	...	47	139	17	3	...	...	206
8	Trinity	...	...	7	15	2	...	...	...	24
9	Coeur d'Alene	...	...	2	18	...	...	...	...	20
10	North Star	...	...	...	2	...	...	...	...	2
	Grand Total	....	....	....	....	....	....	....	....	5,229

2. Total number of Individual persons who have been enrolled.

		Men	Women	Total
1	Augustana	3,647	1,587	5,234
2	Gustavus Adolphus	3,474	1,741	5,215
3	Bethany	2,243	3,068	5,311
4	Upsala	376	244	620
5	Luther	1,137	805	1,942
6	Northwestern	467	307	774
7	Minnesota	609	428	1,037
8	Trinity	?	?	203
9	Coeur d'Alene	168	121	289
10	North Star	26	28	54
	Grand Total			20,679

* 1884—1889.

3. Number of students in the College Department year by year.

Year	Augustana			Gustavus Adolphus			Bethany			Upsala		
	Men	Women	Total	Men	Women	Total	Men	Women	Total	Men	Women	Total
1865—66	3	.....	3	....	....	....	....	....	....	....	....	....
1867	6	.....	6	....	....	....	....	....	....	....	....	....
1868	8	.....	8	....	....	....	....	....	....	....	....	....
1869	7	.....	7	....	....	....	....	....	....	....	....	....
1870	9	.....	9	....	....	....	....	....	....	....	....	....
1871	9	.....	9	....	....	....	....	....	....	....	....	....
1872	12	.....	12	....	....	....	....	....	....	....	....	....
1873	11	.....	11	....	....	....	....	....	....	....	....	....
1874	21	.....	21	....	....	....	....	....	....	....	....	....
1875	26	.....	26	....	....	....	....	....	....	....	....	....
1876	39	.....	39	....	....	....	....	....	....	....	....	....
1877	44	.....	44	....	....	....	....	....	....	....	....	....
1878	53	.....	53	....	....	....	....	....	....	....	....	....
1879	59	.....	59	....	....	....	....	....	....	....	....	....
1880	61	.....	61	....	....	....	....	....	....	....	....	....
1881	66	.....	66	....	....	....	....	....	....	....	....	....
1882	67	.....	67	....	....	....	....	....	....	....	....	....
1883	72	.....	72	4	3	7	....	....	....	....	....	....
1884	79	.....	79	9	3	12	....	....	....	....	....	....
1885	87	.....	87	8	1	9	....	....	....	....	....	....
1886	86	.....	86	8	....	8	....	....	....	....	....	....
1887	80	1	81	25	2	27	11	....	11	....	....	....
1888	72	1	73	20	4	24	7	2	9	....	....	....
1889	65	1	66	25	1	26	21	5	26	....	....	....
1890	78	3	81	31	....	31	22	4	26	....	....	....
1891	83	6	89	41	2	43	29	6	35	....	....	....
1892	86	10	96	44	4	48	39	4	43	....	....	....
1893	98	9	107	38	4	42	30	5	35	....	....	....
1894	122	12	134	51	6	57	34	3	37	....	....	....
1895	117	12	129	47	5	52	33	5	38	....	....	....
1896	124	17	141	53	5	58	44	8	52	....	....	....
1897	123	12	135	56	9	65	43	10	53	....	....	....
1898	116	15	131	52	8	60	42	8	50	....	....	....
1899	108	15	123	62	9	71	52	11	63	....	....	....
1900	99	11	110	95	5	100	49	7	56	....	....	....
1901	105	21	126	54	12	66	76	8	84	....	....	....
1902	74	18	92	46	7	53	64	7	71	....	....	....
1903	83	17	100	43	7	50	52	13	65	4	....	4
1904	87	23	110	39	14	53	29	15	44	10	....	10
1905	88	31	119	40	19	59	37	14	51	17	....	17
1906	80	31	111	42	19	61	32	24	56	24	....	24
1907	96	28	124	57	18	75	38	19	57	24	....	24
1908	91	27	118	65	20	85	55	23	78	27	1	28
1909	103	38	141	83	29	112	57	22	79	29	1	30

4. Total attendance year by year (counting each student but once each year).

Year	Augustana			Gustavus Adolphus			Bethany			Upsala			Luther			North Western			Minnesota			Trinity			Coeur d'Alene			North Star		
	Men	Women	Total	Men	Women	Total	Men	Women	Total	Men	Women	Total	Men	Women	Total	Men	Women	Total	Men	Women	Total	Men	Women	Total	Men	Women	Total	Men	Women	Total
1860—61	21	...	21	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
62	14	...	14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
63	14	...	14	33	...	33	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
64	10	...	10	56	12	68	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
65	15	...	15	41	23	64	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
66	40	...	40	44	15	59	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
67	42	...	42	38	10	48	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
68	40	...	40	48	8	56	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
69	48	...	48	52	11	63	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
70	41	...	41	32	5	37	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
71	59	...	59	37	6	43	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
72	58	...	58	27	4	31	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
73	61	...	61	44	9	53	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
74	82	...	82	41	16	57	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
75	90	...	90	43	20	63	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
76	111	...	111	36	7	43	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
77	139	...	139	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
78	136	...	136	59	9	68	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
79	142	...	142	59	6	65	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
80	136	...	136	80	20	100	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
81	159	...	159	99	15	114	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
82	157	...	157	103	20	123	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
83	184	...	184	138	33	171	?	?	27	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
84	199	...	199	153	29	182	70	14	84	...	...	...	28	9	37	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
85	206	...	206	134	17	151	76	29	105	...	...	...	26	10	36	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
86	201	...	201	137	29	166	?	?	161	...	...	...	43	22	65	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
87	193	15	208	160	40	200	227	112	339	...	...	...	52	14	66	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
88	189	38	227	189	56	245	223	117	340	...	...	...	42	14	56	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
89	201	34	235	176	96	272	211	126	337	...	...	...	58	34	92	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
90	250	36	286	164	90	274	159	143	302	...	...	...	52	25	77	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
91	282	60	342	221	68	289	189	145	334	...	...	...	63	26	89	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
92	296	69	365	212	86	298	204	189	393	...	...	...	95	25	120	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
93	354	151	505	200	70	270	225	197	422	...	...	...	60	36	96	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
94	381	128	509	209	75	275	226	214	440	38	22	60	78	29	107	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
95	327	144	471	182	84	266	235	209	444	50	36	86	62	27	89	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
96	363	147	510	167	71	238	216	221	437	56	27	83	43	25	68	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
97	345	167	512	159	68	227	204	218	422	55	38	93	44	21	65	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
98	378	182	560	150	29	179	198	258	456	39	46	85	59	23	82	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
99	412	163	575	228	86	314	285	289	574	16	10	26	50	38	88	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
1900	404	198	602	221	97	318	322	328	650	24	14	38	72	34	106	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
01	413	206	619	238	113	351	332	382	714	28	30	58	76	31	107	42	23	65	...	...	...	...	...	...	...	...	...	...	...	...
02	335	172	507	237	102	339	341	489	830	31	19	50	82	34	116	69	61	130	...	...	...	...	...	...	...	...	...	...	...	...
03	423	236	659	239	118	357	422	456	878	32	19	51	76	54	130	87	50	137	...	...	...	...	...	...	...	...	...	...	...	...
04	352	182	534	201	126	327	456	500	956	43	20	63	113	79	192	84	57	141	...	...	...	...	...	...	...	...	...	...	...	...
05	396	140	536	233	110	343	413	546	959	44	14	58	123	110	233	82	64	146	89	77	166	...	...	...	...	...	...	...	...	...
06	342	198	540	248	119	367	376	572	948	59	25	84	113	135	248	115	57	172	141	55	196	...	...	...	...	...	...	...	...	...
07	363	207	570	228	142	370	384	565	949	63	24	87	134	167	301	106	70	176	141	76	220	53	43	96	?	?	72	...	...	...

5. Classification of graduates of the College Department with reference to the vocation which they have followed.

	Clergymen	Physicians & Dentists	Lawyers	Professors & Teachers	Journalists	Graduate Students	Architects, Engineers	Public Officers	Governm't. Service	Commerc'l. Pursuits	Miscellan's. and not known	Total
Augustana	243	33	11	64	9	41	3	2	2	37	23	468
Gustavus Adolphus..	75	15	11	50	6	9	1	3	2	9	22	203
Bethany	49	11	11	60	6	15	4	2	2	17	34	211
Upsala	7	....	....	2	...	16	...	...	...	...	1	26

6. A Register of Presidents and of all Permanent Professors Arranged Chronologically.

a) Augustana College and Theological Seminary.

PRESIDENTS OF THE INSTITUTION.

Rev. L. P. Esbjörn	1860—63
Rev. T. N. Hasselquist, D. D.	1863—91
Rev. O. Olsson, D. D., Ph. D.	1891—00
Rev. Gustav Andreen, Ph. D., R. N. O.	1901—

PERMANENT PROFESSORS.

Name.	Term of Service.	Elected.
Rev. L. P. Esbjörn	1860—63	1860
Rev. T. N. Hasselquist, D. D.	1863—91	1863
Rev. W. Kopp	1864—67	1864
Rev. A. Wenaas	1868—70	1867
Rev. A. R. Cervin, Ph. D.	1868—74; 75—78	1868
Rev. S. L. Harkey, D. D.	1868—70	1869
Rev. A. J. Lindström, Ph. D.	1870—71	1869
Rev. H. Reck, A. M.	1871—81	1873
Rev. C. O. Granere, Ph. D.	1871—98	1873
Rev. P. E. Melin, Th. Ph. Cand.	1875—78	1875
Rev. O. Olsson, D. D., Ph. D.	1876—88; 91—00	1875, 1891
Rev. C. P. Rydholm	1877—90	1877
Josua Lindahl, Ph. D.	1879—88	1878
A. O. Bersell, Ph. D.	1880—03	1880
A. W. Williamson, Ph. D.	1880—06	1881
Rev. R. F. Weidner, D. D., LL. D.	1882—94	1882
Rev. C. M. Esbjörn, Ph. D.	1877—80; 83—90	1882

Name.	Term of Service.	Elected.
C. W. Foss, Ph. D.	1883—	1884
Rev. G. W. Sandt, D. D.	1884—88	1884
C. L. E. Esbjörn, A. M.	1880—81; 82—83; 84—86; 87—	1886
G. Stolpe, D. Mus.	1882—93	1887
Rev. E. F. Bartholomew, D. D., Ph. D.	1888—	1888
Rev. P. J. Swärd, D. D.	1888—89	1888
J. A. Udden, Ph. D.	1888—	1888
J. E. Gustus, M. Accts.	1890—97	1890
Rev. N. Forsander, D. D.	1889—	1890
Rev. C. E. Lindberg, D. D.	1890—	1890
J. A. Enander, LL. D.	1890—93	1890
A. Holmes	1890—92	1890
Rev. P. M. Lindberg, A. M.	1891—99	1890
V. O. Peterson, A. M.	1889—05	1891
P. G. Sjöblom, A. B.	1890—94	1892
W. Swensson, D. Mus.	1892—93	1892
Rev. E. A. Zetterstrand, L. H. D.	1894—01	1894
A. D. Bodfors, B. Mus.	1894—04	1894
Rev. C. J. Södergren, A. M.	1900—04	1899
Rev. S. G. Youngert, Ph. D., D. D.	1901—	1901
I. M. Anderson, A. M.	1904—	1904
Rev. J. G. Dahlberg, A. M.	1899; 1904—06	1904
L. W. Kling, A. M.	1899—	1905
Rev. J. G. U. Mauritzson, B. D.	1901—	1905
Rev. C. A. Blomgren, Ph. D.	1904—	1905
John Peter Magnuson, Ph. D.	1906—	1906
Rev. A. W. Kjellstrand, A. M.	1895—97; 1903—	1906
W. E. Cederberg, Sc. B., Ph. B.	1903—	1908
S. J. Sebelius, B. D.	1909—	1908

b) Gustavus Adolphus College.

PRESIDENTS OF THE INSTITUTION.

Rev. E. Norelius, D. D., R. N. O.	1862—63
Rev. A. Jackson, D. D.	1863—72; 74—76
Rev. J. J. Frodeen	1872—74
Rev. J. P. Nyquist	1876—81
Rev. M. Wahlstrom, Ph. D., R. N. O.	1881—04
Rev. P. A. Mattson, Ph. D., D. D.	1904—

PERMANENT PROFESSORS.

Name.	Term of Service.	Elected.
Rev. E. Norelius, D. D., R. N. O.	1862—63	1862
Rev. A. Jackson, D. D.	1863—72; 74—76	1863

Name.	Term of Service.	Elected.
Rev. J. J. Frodeen	1872—74	1872
Rev. J. P. Nyquist	1876—81	1876
A. W. Williamson, Ph. D.	1876—79	1876
Rev. M. Wahlstrom, Ph. D., R. N. O.	1881—04	1881
Rev. J. A. Bauman, A. M.	1882—85	1882
Rev. J. P. Uhler, A. M., Ph. D.	1882—	1882
Rev. W. K. Frick, A. M., D. D.	1883—89	1883
Rev. G. A. Anderson, D. D.	1883—84	1883
Rev. C. J. Petri, A. M., D. D.	1884—88	1884
Rev. E. J. Werner, D. D.	1885—94	1885
Ture Norman	1887—88	1887
J. S. Carlson, Ph. D.	1887—98	1888
O. E. Allen, M. Accts.	1887—98	1889
Rev. John Sander, L. H. D.	1885—03	1890
J. A. Edquist, A. M.	1889—	1898
R. Lagerstrom, D. Mus.	1889—05	1890
Rev. H. K. Shanor, A. M.	1889—93	1890
K. A. Kilander, A. M., Ph. D.	1893—	1894
J. D. Spaeth, Ph. D.	1893—94	1894
A. C. Carlson, A. M.	1895—98	1895
Inez Rundstrom, Ph. D .	1895—	1895
I. M. Anderson, A. M.	1895—04	1898
A. A. Stomberg, M. S.	1899—07	1900
Alfred Pearson, A. M., Ph. D.	1899—07	1900
Gabriel H. Towley, M. Accts.	1899—	1900
J. A. Youngquist, A. M.	1894—	1904
Edwin J. Vickner, Ph. D.	1903—	1905
Rev. P. A. Mattson, Ph. D., D. D.	1904—	1904
E. C. Carlton, A. M.	1904—	1905

c) Bethany College.

PRESIDENTS OF THE INSTITUTION.

Rev. E. Nelander, Ph. D.	1882—89
Rev. C. A. Swensson, D. D., Ph. D., R. N. O.	1889—04
Rev. Ernst Fredrick Pihlblad, A. M., D. D.	1904—

PERMANENT PROFESSORS.

Name.	Term of Service.	Elected.
J. A. Udden, Ph.D., F.G.S.A., F.A.A.A.S.	1881—89	1881
Rev. Edward Nelander, Ph. D.	1882—89	1882
Rev. Philip Thelander, A. B.	1885—89	1885
N. A. Krantz	1885—90; 1891—96	1885

Name.	Term of Service.	Elected.
Rev. Gustav Andreen, Ph. D., R. N. O.	1885—94	1885
William A. Granville, Ph. D.	1886—93	1886
Rev. A. W. Kjellstrand, A. M.	1886—95	1886
Rev. Carl Swensson, Ph.D., D.D., R.N.O.	1887—88; 1889—1904	1887
Victor Lund	1887—93	1887
P. H. Pearson, A. M., L. H. D.	1887—	1887
C. F. Carlbert, Ph. D.	1889—	1889
J. Westlund, Ph. D.	1889—96	1889
A. A. Abercrombie, M. Accts.	1889—96; 1906—	1889
Rev. J. E. Floren, Ph. D.	1890—93; 1900—07	1890
J. E. Welin, A. M., M. S.	1891—	1891
Rev. Ernst F. Pihlblad, D. D.	1892—93; 1895 —	1892
Frank Nelson, Ph. B.	1892—97	1892
Franz Zedeler	1892—97	1892
Samuel Thorstenberg, B. M.	1892—1909	1892
George Eberhardt, M. Accts.	1893—1906	1893
Rev. John Ekholm, Ph. D.	1893—1906	1893
Olof Grafstrom	1893—97	1893
Sigfrid Laurin, Dir. Mus.	1894—98; 1899—1903	1894
Birger Sandzén, A. M.	1894—	1894
Theodore Lindberg, B. M.	1897—1906	1897
Vivian Henmon, Ph. D.	1897—1904	1897
Gottfred E. Anderson, A. M.	1900—1908	1900
Hagbard Brase, Dir. Mus.	1900—	1900
Jens Stensaas, M. Accts.	1900—	1900
Rev. William Augustus Sadtler, Ph. D.	1906—09	1906
Gustaf Adolf Peterson, A. M.	1907—	1907

d) Upsala College.

PRESIDENT OF THE INSTITUTION.

Rev. L. H. Beck, Ph. D.	1893—

PERMANENT PROFESSORS.

Name.	Term of Service.	Elected.
Philip A. Andreen, A. M.	1893—97	1894
V. H. Hegstrom, Ph. D.	1894—98	1894
P. A. Rydberg, Ph. D.	1895—96; 1897—99	1897
E. C. Carlton, A. M.	1898—1904	1904
A. R. Wallin, A. M.	1902—	1906
John Eastlund, B. S.	1904—	1906
L. J. E. Hallander, Ph. D.	1898—1902; 1905—	1906
F. H. Krantz, B. Accts.	1904—	1908
S. Froeberg, Ph. D.	1908—	1910

e) Luther College.

PRESIDENTS OF THE INSTITUTION.

Rev. Martin Noyd, A. M.	1883—85
Prof. Samuel M. Hill, L. H. D.	1886—02
Rev. Oscar J. Johnson, A. B., B. D.	1902—

PERMANENT PROFESSORS.

Name.	Term of Service.	Elected.
Rev. M. Noyd, A. M.	1883—85	1883
Samuel M. Hill	1884—	1883
P. A. Rydberg, Ph. D.	1884—93	1886
Rev. A. P. Fors, Ph. D.		1889
Rev. John Ekholm, Ph. D.	1892—93	1892
Julius Flodman, A. M.	1890—	1893
Rev. Joshua E. Erlander	1895—99	1895
Joseph M. Ohslund, M. Accts.	1893—	1896
Frank J. Johnson	1894—1901	1900
Rev. Oscar J. Johnson, A. B., B. D.	1902—	1901
Linus Bonander, A. M.	1901—	1904
Albin O. Peterson, B. Mus.	1902—	1904
C. E. Sjostrand	1905—07	1906
Aleda C. Johnson	1906—	1908
Emma W. Peterson	1907—	1908

f) Northwestern College.

PRESIDENT OF THE INSTITUTION.

Prof. A. C. Youngdahl, A. B.	1901—

PERMANENT PROFESSORS.

A. C. Youngdahl, A. B.	1901—
A. C. Holmquist	1902—
Rev. E. Floreen, A. B.	1902—05
A. Quello	1903—05
Katherine Goetzinger	1905—
Rev. James Moody, A. B.	1906—
J. G. Lundholm	1907—

g) Minnesota College.

PRESIDENTS OF THE INSTITUTION.

Rev. E. O. Stone, Acting President	1904—05
Dr. P. M. Magnusson, Acting President	1905—06
Dr. Joshua Larson, Acting President	1906—07
Prof. Frank Nelson, Permanent President	1907—

PERMANENT PROFESSORS.

Frank Nelson, Ph. B.	1907
Joshua Larson, Ph. D.	1908
Elsie Barquist	1908
Medora Anderson, A. B.	1908
Louella Tornell	1908

h) Trinity College.

PRESIDENTS OF THE INSTITUTION.

Rev. J. A. Stamline, D. D.	1904—09
Rev. J. Alfred Anderson, A. B., B. D.	1909—

PERMANENT PROFESSORS.

Anna L. Palm
Anna I. Blomquist, A. B.
Isidore J. Broman, A. B.
Carl G. F. Franzen, A. B.
Rev. J. Alfred Anderson, A. B., B. D.

i) Coeur d'Alene College.

PRESIDENT OF THE INSTITUTION.

Rev. J. Jesperson, A. B.	1907—

PERMANENT PROFESSORS.

None.

j) North Star College.

PRESIDENT OF THE INSTITUTION.

Prof. O. E. Abrahamson, A. B.	1908—

PERMANENT PROFESSORS.

None.

7. A List of all Assistant Teachers (Exclusive of Students who have taught while they were themselves enrolled as Students) in Chronological Order.

a) Augustana College and Theological Seminary.

Name.	Term of Service.
Rev. A. Jacobsen	1860—61
Rev. J. Olsen	1866—67
C. G. Linderborg	1867—68
L. Haldin	1869—71
Rev. F. Lagerman	1873—75
A. Wihlborg	1873—77
N. Nordene	1875—76
Rev. W. F. Eyster	1875—83
Rev. O. V. Holmgrain	1879—82
Rev. G. A. Anderson	1880—82
Rev. G. A. Andreen	1881—84
J. A. Stroburg	1886—90
Miss Emilia Meggle	1888—89
C. W. Fenn	1888—90
Miss Hilma Ohlin	1888—90
J. Westlund	1887—89
Philip Dowell	1889—93
Miss Cora Eldridge	1890—91
P. C. Freytag	1891—93
Miss Anna Westman	1892—94; 1896—97
G. E. Griffith	1892—95
Miss Alma Larson	1892—98
G. N. Benson	1892—93
K. A. Linder	1893—94
Wm. J. Hall	1893—95
Henry Schillinger	1893—96
Josua Lindahl	1894—95
C. A. Wendell	1894—95
Joshua Larson	1894—95
W. H. Halladay	1894—95
Mrs. Edith Wilkins Gustus	1894—97
Miss Mae Munro	1894—97
Rev. Carl Elofson	1895—96
E. M. Wheeler	1895—96
Rev. A. W. Kjellstrand	1895—97; 1903—06
J. A. Bexell	1895—03
Mrs. Edla Lund	1895—
C. F. Toenniges	1896—97
Miss Sophia Swanstrom	1896—98

Name.	Term of Service.
F. E. Peterson	1897—06
Franz Zedeler	1897—04
O. J. Penrose	1897—04
Miss Hannah Anderson	1897—06
C. L. Krantz	1897—
O. Grafström	1897—
Mrs. Mary Searles Penrose	1898—04
Miss Katherine Gest	1899—01
Miss Effie Johnson	1900—03
Miss Anna Olsson	1900—02
Miss Florence Bollinger	1901—02
Miss Cotta Bartholomew	1902—03
Mrs. Alma Sophie Bodfors	1902—04
Miss Lillie Cervin	1902—
Miss E. C. Mertz	1902—04
Miss Etta Setterdahl	1902—04
D. E. Wahlberg	1902—04
Peter Benzon	1903—
W. E. Cederberg	1903—08
E. A. Edlen	1903.
J. F. Lindblom	1903—04
Theodore Lindquist	1903.
Louis Ostrom	1903—04; 1909.
Rev. C. A. Blomgren	1904—05
Miss Ethel Daugherty	1904—05
Miss Gertrude E. Don	1904—06
Andrew Kempe	1904—
Miss Eva Hasselquist	1904—06; 1907—
Christian Oelschlagel	1904; 1905—07
Martin Olander	1904.
Wilhelm Lamprecht	1905.
Emil Larson	1905—08
Mrs. Anna Noack	1905—07
John Peter Magnusson	1905—06
Axel William Pierson	1905—06
Mrs. Emma Westerberg	1905—06
Miss Iva Carrie Pearce	1906—
Winfield Leroy Ohmert	1906—07
Sigfrid Laurin	1906—08
Arthur T. Grossman	1907—09
Rev. E. K. Jonson	1907—08
Miss Gertrude Housel	1907—
Grant Hultberg	1907—
Peter Johnson	1908—
Einar Jöranson	1908—09

b) Gustavus Adolphus College.

Name.	Term of Service.
S. M. Hill, A. B.	1879—82
Mrs. J. A. Bauman	1881—83
C. L. E. Esbjörn, A. B.	1881—82
P. T. Lindholm, B. E.	1882—83
P. J. Johnson	1882—83
G. A. Anderson, A. B.	1883—84
K. Westerberg	1883—84
Edna Kneeland	1884—86
J. W. Lundholm	1884—86
A. Bernays	1885—86
John A. Alander, A. B.	1886—87
Thomas C. Jones, B. M.	1886—87
Joseph E. Osborn	1886—87
Mrs. Viola A. Jones, B. M.	1886—87
Emma Green	1886—87
E. A. Palenius	1886—87
Johan W. Swanbeck, A. B.	1887—90
Grace McMillan	1887—89
Frederick J. Downie	1887—88
Rev. Mauritz E. Carlson, Dir. Mus.	1889—90
Nils E. Kron, A. B.	1889—92
John L. Hallstrom, M. Accts.	1889—92
P. M. Magnusson, A. B.	1890—93
Esther T. Jackson	1890—94
G. W. Johnson	1890—92
Minnie B. Davis, B. Accts.	1890—91
John Buschers, B. Accts.	1890—92
J. M. Peterson	1893—94
Albert Lagerstrom	1893—97
Andrew Kempe, A. B.	1894—98
Anna M. Pehrson	1894—97
Georgia Lester	1894—95
Aaron E. Pearson	1895—96; 1904—07
Anna B. E. Olson	1895—96
Ella J. Peterson, B. Mus.	1897—01
Albin O. Peterson, B. Mus.	1897—02
Medora C. Anderson	1898—04
A. Elmer Turner, M. Accts.	1899—01
Daniel T. Sandell, A. B., B. Mus.	1899—01
George C. Berglund, B. Accts.	1899—00
Alfred C. Holmquist, B. Accts.	1900—01
Björn Christianson, B. Accts.	1901—03

Name.	Term of Service.
Edith A. Quist, B. Mus.	1901—
Fridolph Lindholm	1901—04
Peter C. Langemo, B. L.	1901—04
Hannah K. Sandell, B. Mus.	1901—02
Steingrimur K. Hall, B. Mus.	1902—05
Josephine Menth	1902—06
Bernard A. Bonstrom, A. B.	1902—03
Victor E. Holmstedt, A. B.	1902—03
Alma O. Almen	1902—03
Emil O. Chelgren, A. B.	1903—07
Etta L. Aldrich	1903—06
Charlotte L. Anderson	1903—
George R. Peterson, B. Com.	1903—04
Carl E. Sjostrand, B. Com.	1903—04
A. Marie Christofferson, B. Com.	1903—07
Ernest B. Berquist, A. B.	1904—05
Gustaf B. Peterson, A. M.	1904—06
Gustaf Theodore Almen, A. B.	1904—05
J. F. Wojta, B. S., M. S. A.	1904—07
Olaf J. Towley	1904—05
Magnus Magnusson, A. B.	1905—09
Ansgar T. Lagerstrom	1905—06
Adolph C. Schroeder	1905—07; 1909—
C. Harry Hedberg, A. B.	1906—
A. C. Krebs	1906—07
Hulda S. Magnusson, A. B.	1906—
Ruby A. Phelps	1906—09
Josephine Powell	1906—07
Frederick P. Bailey	1906—07
Carl Ostrum, A. B.	1907—08
Rev. Luther Malmberg, A. B.	1907—09
C. Fritz Malmberg, A. B.	1907—
Nannie F. Freeman	1907—08
Josephine Swenson	1907—
Algert Anker	1907—09
Esther Soderman, B. Mus.	1907—08
Carl J. Knock, A. B.	1908—09
Clara M. Sander, A. B.	1908—09
Hattie M. Griffith	1908—09
Jessie M. Foster	1908—09
Anna C. Johnson, B. C.	1908—
Eva T. Eaton	1909—
Mrs. Katherine Gray	1909—
Louis Ambrosch	1909—

c) Bethany College.

Name.	Term of Service.
J. Hasselquist, A. B.	1882—83
John T. Anderson	1882—83
C. G. Norman	1882—83
P. T. Lindholm	1884—86
Hulda Peterson-Norman	1884—88
Alma C. Swensson	1884—85
Ella Lawson	1884—87
J. E. Gustus, M. Accts.	1885—89
Charles Purdy, Dir. Mus.	1885—88; 92—93
Ella Bengston-Hawkinson	1885—88
Josephine C. Harper, A. M.	1885—89
Martin Osterholm, Ph. D.	1885—87
C. Lander	1886—88
Jesse Lewis, A. B.	1886—90
Anna Swenson	1886—87; 92—93
Victor Swanson	1887—88
Mary Strand-Andreen	1887—88
Amelia Jaeger	1887—89
Anna Olsson, A. B.	1888—89
N. Lehart, A. M.	1889—90
C. S. Carver	1889—90
K. Dome Geza	1889—92
Anna Anderson	1889—90
Elise Wetterstrom-Anderson	1889—91
Anna Sandberg	1889—92
Hilma Blomgren-Welin	1889—95
Hannah C. Anderson, M. Accts.	1890—97
P. E. Mellin, Ph. D.	1890—91
Edla Lund	1890—94
Ernst Linnarsson, B. S.	1890—91
Margaret E. King	1890—91
Anna S. Anderson-Stone	1892—93
George Hapgood	1892—99
Addie Covell	1892—93
Rev. Julius Lincoln, A. M.	1893—95
C. A. Stone, A. B.	1893—98
Charles D. Wagstaff	1893—1907
Wilhelm Lindberg	1893—94
Anna Swanstrom	1893—94
Catharine Pearson-Oberg	1893—1906
Marie Malmberg-Jones	1895—1908
Oscar Sellberg, A. B.	1896—99
Norma D. Crawford, M. O.	1897—1901

Name.	Term of Service.
Ernestine Cotton	1897—99
Anton Ostlund	1897—98
Gertrude Emmert-Thorstenberg	1897—1902
Rev. Emil Lund, Ph. D.	1898—1900; 1901—02
Carl G:son Lotave	1898—99
J. P. Wedel, A. B.	1898—1902
Hugo Bedinger, Dir. Mus.	1898—1900
Rosa Fahring	1898—99
Gertrude Florence Smith, B. M.	1898—1900
Katharine Gentry	1898—1901
O. H. Thorstenberg	1898—99
Carl O. Johns, Ph. D.	1899—1903
Nora B. Gentry, M. Accts.	1899—1901
Signe Bedinger, B. M.	1899—1900
William Barham, B. M.	1899—1900
Amanda Barham	1899—1900
Thomas F. Hughes, B. M.	1900—02
Inez Francisco-Hughes, B. M.	1900—02
Fredrik Holmberg, B. M.	1900—03
James A. Harris	1900—01
Amalia Rabenius	1900—07
Alfrida Sandzén, B. M.	1900—07
Harold Gallander	1900—01
Walter McCray	1901—03
J. A. Nordmark, A. B.	1901—04
Helen E. Hobbs	1901—08
Anna Albertina Carlson	1901—09
Minnie Nelson	1901—03
Vendla Wetterstrom-Wilber	1901—09
Oscar Löfgren, B. M.	1902—09
John Hermann, B. M.	1902—06
Frances Brundage	1902—03
Oscar Thorsen, B. M.	1902—09
Thure Jäderborg, B. M.	1902—09
Lennard Gunnerson, A. B.	1902—09
Henry Edward Malloy, B. P.	1902—09
Cora May Jones	1902—04
Myrtle Sundstrom-Verner, B. M.	1902—04
Tillie Nelson-Ellison, A. B.	1902—05
Arvid Pihlblad, A. M., M. D.	1903—08
Henry Nathaniel Olson, A. B.	1903—09
George S. Anderson, A. B.	1903—04
Ben G. Owen	1903—04
Gustaf Lund, A. B.	1903—09
Hjalmar Wetterstrom	1903—09

Name.	Term of Service.
Emil O. Deere, A. B.	1904—09
Adolph Jean Friedman	1904—06
Joseph Fogelberg, Ph. D.	1904—06
Carl Edwin Anderson, A. B.	1904—08
Selmar Janson, A. B.	1905—06
Alma Luise Olson, A. B.	1905—09
Bertha Swensson-Vestling, A. B.	1905—06
Lillian Rosberg-Monson	1905—07
Samuel Holmberg	1906—07
Mary Lucile Freeman	1906—08
Olinda Bockemohle	1906—09
Ellen Strom	1906—09
Julia Parsons-Löfgren	1906—07
Anna Larson	1906—09
Edith Stärner	1906—08
Annie Theadora Swensson, A. B., B. O.	1907—09
Stanley Levy	1907—08
Robert K. Wattson	1907—09
Thomas Allpress	1907—09
Lydia Sohlberg	1907—09
Beda Murk	1907—09
Emil Fallquist	1907—09
Eva Stenstrom	1907—08
Earl Rosenberg	1908—09
Roscoe Peterson, A. B.	1908—09
Alice Johnson	1908—09
Amanda Magnuson	1908—09
Jessie Brown	1908—09
Anna Anderson	1908—09

d) Upsala College.

Name.	Term of Service.
Rev. F. Jacobson, Ph. D.	1893
J. R. Brown, A. B.	1893—94
Albertina Holm	1893
Anna Westerberg	1893
Mrs. Alma Westlin	1893—98
O. T. Westlin	1893—98
Ph. A. Dowell, A. M.	1896—97
A. J. Pearson, Ph. D.	1896—98
Joseph Hagstrom	1898—99; 1907—
Andrew Kempe, M. Accts.	1899—1904
Emil Allison, A. B.	1900

Name.	Term of Service.
Anna Westlund	1900
Gustav Stolpe, Mus. Dir.	1900—01
Mrs. Anna Calleberg	1901
Ruth Wikberg	1902
Aron S. Pearson	1902—03
F. J. Johnson	1903—04
Rev. N. W. Swenson, B. D.	1903—04
Theodore Björksten	1904—06
Louis Ostrom, M. D.	1904—05
Mrs. Agnes Wallin	1904—08
R. Westerlund, Ph. D.	1904—05
Ivan E. Wallin, A. B.	1905—07
E. W. Carlson	1906—08
Anna Freudenthal	1906—07
A. D. Udden, A. B.	1907—08
Sarah Lund, A. B.	1907—08
Therese Gyllenram	1908—09
F. A. Linder, A. B.	1908—09
Algert Anker	1909
L. A. Lawson, A. B.	1909
Matthew Lundquist	1909

e) Luther College.

Name.	Term of Service.
Rev. Dayton Andrus	1883—84
G. W. Slater	1884—85
Miss C. L. Johnson	1885—86
Emil Reichert	1885—86
Prof. Bristow	1886—87
Mrs. A. E. Nyquist	1886—88
A. L. Scott	1887—88
Anna C. Westman	1888—89
N. Lehart	1888—89
Oscar Sellberg	1889—93
Mathilda Malm-Benson	1890—91
Sadie M. Seablom	1893—97
Clara Sandahl-Johnson	1893—96
Martin Dalton	1894
Fred B. Peterson	1898—90
P. O. Bersell	1899—00
Hulda Stenholm-Wiley	1901—02
David T. Sandell	1901—02
Esther Monteen-Andreen	1902—03

Name.	Term of Service.
Frank Tornholm, M. D.	1902—04
Amelia Larson	1903—04
Cora A. Babbit-Johnson	1903—04
Catharyn Larson-Enger	1905
Ellen Stenholm-Nelson	1905—06
Esther Torell-Swenson	1905—06
Addie Lyman-Green	1905—06
Harriet McCandless	1907—
E. Carrol Beach	1906—08
Frank Hudson	1906
Mrs. E. Bird	1907
S. M. Partridge	1907—08
Emil Benson	1907—
Melicent E. Thorstenberg	1908—
Bernice M. Chambers	1908
Vivian Elarth	1909—
Raymond Orr	
Lillie Wahlstrom-Johnson	1909
Edward Frantz	1909

f) Northwestern College.

Name.	Term of Service.
Clara M. Olson	1901—02
Martha I. Anderson	1902—03
Lillian Rosberg	1903—05
Beda Murk	1902—06
Albert Hegstrom	1905—06
Eva Hasselquist	1906—07
E. Louise Aldrich	1906—08
Florence Youngdahl	1908—09
F. A. Linder, A. B.	1909—
Alma Videen	1909—
Leonard Lake	1909—
W. L. Tambling	1901
Mabel Vaughn	1901
Tobias Tjornhom	1901—04
J. A. Abrahamson	1903
Bert C. Hoyt	1902—04
J. J. Rendahl	1904—06
Selma B. Malmgren	1905—06
Clara M. Hoorn	1905—08
L. E. Kleppe	1907—09
E. T. Ernlund	1908
Amanda Anderson	1908

g) Minnesota College.

Name.	Term of Service.
Prof. J. S. Carlson	1905—06
Prof. H. C. Carel	1905—06
Prof. Martin Pihlgren	1906
Prof. C. J. Lamp	1907—08

h) Trinity College.

None reported.

i) Coeur d'Alene College.

Name.
Alfred J. Lawrence, A. B., M. Accts.
Thure Hedman
Leopold Schade
J. F. Lindblom, A. B.
Mrs. Chas. W. Norquist
Mrs. Hattie Hedman
Oscar S. Johnson, A. B.
Robert Bernhardt Oslund
Alexander Litherland, A. B.
Angelika Anderson
Ada Anderson
Raymond Fahringer
Rev. H. A. W. Yung
Elyne E. Walin
Emily Johnson
Amelia Bengtson

j) North Star College.

Name.	Term of Service.
O. E. Abrahamson, A. B.	1908—
C. E. Sjostrand	1908—
Rev. E. O. Chelgren, A. B.	1908—
Miss Olga Hermanson	1908—
Miss Minnie Tullar	1908
J. A. Wennerdahl	1908
Miss Inga Pederson	1909

8. Register of Directors.*

a) Augustana College and Theological Seminary.

Ministers.

Name.	Term of Service.
Rev. T. N. Hasselquist, D. D.	1860—64, 1865—88
Rev. E. Carlsson, D. D.	1860—89
Rev. O. Andrewsen	1860—66
Rev. O. J. Hatlestad	1860—61, 1865—69
Rev. C. J. P. Petersen	1861—65
Rev. J. Johnson	1864—65, 1869—73
Rev. J. Swensson	1866—74
Rev. A. Andreen	1873—80
Rev. A. G. Setterdahl	1874—79
Rev. S. P. A. Lindahl, D. D.	1879—08
Rev. H. O. Lindeblad	1880—92
Rev. J. Jesperson	1888—96
Rev. C. J. E. Haterius	1889—95
Rev. P. A. Pihlgren	1892—93
Rev. J. G. Dahlberg, A. M.	1893—05
Rev. J. E. Erlander	1893—96
Rev. L. A. Johnston, D. D	1893—
Rev M. C. Ranseen, D. D.	1893—
Rev. C. J. Petri, D. D.	1894—02
Rev L. Holmes, L. H. D., D. D.	1895—03
Rev. A. P. Fors, Ph. D.	1896—00
Rev. M. Noyd, A. M.	1896—00
Rev. E. Norelius, D. D, *ex officio*, President Augustana Synod	1897—
Rev. O. Olsson, D. D., *ex officio*, President of the Institution	1897—00
Rev. L. G. Abrahamson, D. D.	1900—
Rev. P. J. Brodine, D. D.	1900—04
Rev. Gustav Andreen, Ph. D., *ex officio*, President of the Institution	1901—
Rev. L. P. Bergström	1902—06
Rev. Jos. A. Anderson, A. M.	1903—
Rev. J. A. Krantz, D. D.	1903—
Rev. P. M. Lindberg, A. M.	1904—08
Rev. N. P. Sjöström	1906—
Rev. C. P. Edblom	1908—
Rev. C. J. Södergren, A. M.	1908—
Rev. J. Torell	1909—

* The names are arranged chronologically, so far as possible, with each director's period of service.

Laymen.

Name.	Term of Service.
F. Langeland	1860—63
S. Gabrielsen	1860—63, 1868—70
C. Strömberg	1860—67
C. J. Anderson	1860—61
J. Field	1861—65
J. Amundsen	1863—66
O. Moline	1863—64
Iver Larsen	1864—68
P. Person	1865—67
A. A. Klöve	1866—70
N. P. Nilson	1867—69
P. L. Hawkinson	1867—71
J. Engberg	1869—73
C. P. Holmberg	1870—72
J. Samuelson	1870—74
J. H. Wistrand	1871—87
N. Chester	1872—92
S. P. Johnson	1873—81
C. J. Samuelson	1874—78
P. Colseth	1878—88
G. Johnson	1881—85, 1887—99
O. Stephenson	1885—89, 1894—98
P. Westerlund	1889—97
C. G. Thulin	1889—90
P. Nelson	1890—94
O. Hult	1892—96
J. G. Spencer	1893—95
A. P. J. Colberg	1893—97
Samuel Anderson	1893—
G. N. Swan, A. M.	1893—
J. Westerlund	1895—99
J. B. Oakleaf	1896—00
J. Stenvall	1897—01
A. G. Anderson	1897—01, 1903—
J. A. Alander	1899—02
C. G. Johnson, M. D.	1899—
F. A. Landee	1899—07
C. R. Chindblom, A. M.	1900—04
G. L. Peterson	1901—05
C. J. Olson	1901—02
N. A. Lindquist	1902—03
L. L. Malm	1904—
P. E. Flodman	1905—09
Andrew Peterson	1905—09

Name.	Term of Service.
A. T. Larson	1907—
N. A. Nelson	1909—
John A. Benson	1909—

b) Gustavus Adolphus College.

Name.	Term of Service.
Rev. E. Norelius, D. D., R. N. O.	1863—77
Rev. A. Jackson, D. D.	1863—89
Rev. C. A. Hedengran	1863—77
Rev. Ola Paulson	1863—71
Rev. Aron Johnson	1863—71
Rev. Peter Carlson	1863—77
Mr. Johan Johansson	1863—70
Mr. H. L. Swedberg	1863—70
Rev. Johan Carlson	1866—70
Rev. Nils Olson	1866—70
Rev. Håkan Olson	1866—70
Rev. John Pehrson	1866—70
Rev. Sten Olson	1867—70
Mr. J. Lindstrom	1867—70
Rev. Carl Lagerström	1869—71
Rev. Olaf Wahlstrom	1871—74
Rev. John Hult	1871—74
Mr. P. Thompson	1871—92
Rev. Jonas Auslund	1872—76
Rev. J. J. Frodeen	1873—90
Rev. P. Sjöblom, D. D.	1874—76
Rev. L. A. Hocauzon	1874—76
Rev. P. A. Cederstam	1874—76
Rev. C. M. Ryden	1874—80
Rev. J. G. Lagerstrom	1874—87
Rev. A. Wahlin	1874—76
Rev. John E. Nilson	1874—76
Rev. C. A. Evald, D. D.	1874—76
Rev. A. Engdahl	1874—76
Rev. Fr. Peterson	1874—76
Rev. C. L. Beckstrom	1874—76
Hon. John Peterson	1874—97
Rev. J. Fremling, D. D.	1874—92
Rev. L. O. Lindh	1874—76
Rev. P. Beckman	1874—76
Rev. J. Magny	1874—78
Rev. J. O. Cavallin	1874—76
Rev. A. F. Tornell	1874—82

Name.	Term of Service.
Rev. Efr. N. Jorlander	1874—76
Mr. Andrew Thorson	1875—C0
Mr. L. Larson	1875—76
Rev. A. G. Linden	1875—76
Mr. N. Liljequist	1876—78
Rev. J. Ternstedt	1879—88
Rev. A. P. Montén	1879—84
Mr. A. Mellgren	1879—81
Mr. John Mallgren	1881—83
Rev. N. G. Dahlstedt	1881—83
Rev. B. S. Nystrom	1885—89
Rev. E. Hedeen	1886—90
Mr. John Webster	1886—90
Rev. P. J. Swärd, D. D.	1887—94
Rev. C. B. L. Boman	1888—92; 1904—
Rev. J. L. Haff	1889—93
Mr. J. Bodin	1889—97
Hon. C. A. Smith	1889—93
Rev. C. J. Petri, D. D.	1890—02
Rev. G. H. Trabert	1891—95
Rev. J. H. Randahl	1891—95
Mr. J. E. Holmberg	1891—95
Rev. S. C. Franzen	1892—93
Rev. J. Th. Kjellgren	1893—01
Hon. Otto Wallmark	1893—98
Rev. G. Rast, D. D.	1893—99
Rev. L. J. Lundquist	1893—96
Mr. C. J. Larson	1893—96
Mr. A. J. Carlson	1893—99
Rev. A. E. Ericsson	1894—97
Rev. L. A. Johnston	1894—98; 1901—05
Dr. A. Lind	1894—98
Rev. J. A. Levine	1895—01
Hon. C. J. Swendsen	1895—
Rev. Eric J. Werner, D. D.	1896—08
Rev. P. J. Eckman	1896—00
Mr. Olof Sohlberg	1896—00
Rev. L. P. Bergstrom	1897—09
Hon. C. G. Schulz	1897—
Mr. P. P. Quist	1898—01
Rev. J. A. Nyvall	1899—02
Prof. J. S. Carlson, Ph. D.	1899—05
Mr. N. R. Nelson	1899—02
Rev. S. A. Lindholm	1899—03
Dr. J. J. Eklund	1899—03

Name.	Term of Service.
Mr. A. P. Mellquist	1899—03
Rev. F. M. Eckman	1900—04
Rev. A. Bergin, Ph. D.	1900—04
Rev. L. G. Almen	1901—08
Mr. H. N. Benson	1901—
Rev. S. G. Swenson	1903—
Rev. J. H. Nelson	1903—
Hon. P. H. Stohlberg	1903—
Mr. C. A. Johnson	1903—06
Mr. Victor E. Olson	1904—09
Mr. Andrew Lindgren	1904—
Rev. Carl Solomonson	1904—
Rev. Carl Kraft	1905—
Mr. A. P. Safe	1907—
Prof. A. A. Stomberg	1908—

c) Bethany College.

Name.	Term of Service.
Rev. Carl Swensson, Ph.D., D.D., R.N.O.	1882—1904
Hon. C. J. Stromquist	1882—1902; 1903—08
John Thorstenberg	1882—86
A. Lincoln	1882—92
Rev. P. M. Sannquist	1882—88; 1891
Rev. A. W. Dahlsten, D. D.	1882—97; 1895—1902
John A. Swenson	1882—83
Rev. J. Seleen, D. D.	1882—95
J. O. Sundstrom	1884—95
Hon. N. J. Thorstenberg	1886—1908; 1909
Francis Johnson	1886—91
Rev. J. E. Floren, Ph. D.	1888—1904
Gustaf Johnson	1888—1901
Rev. J. Holcomb	1888—89
Rev. C. J. E. Haterius, D. D.	1888—89
Sven Burk	1888—89
Rev. E. Nelander, A. M.	1889
Rev. C. Walleen	1889—90; 1894
Rev. O. Olsson, Ph. D., D. D.	1889—90
John Ekblad	1890—1904
Rev. Theodore Kjellgren	1890—91
Rev. J. Wikstrand	1890—94
Rev. J. Telleen, D. D.	1891—92
Rev. Erland Carlsson, D. D.	1892—93
Hon. R. A. Thompson	1892—1906; 1907—09
Rev. J. Ekholm, Ph. D.	1895

Name.	Term of Service.
Rev. J. A. Hemborg	1896—98
Rev. G. A. Brandelle, D. D.	1896—1909
J. P. Grant	1896—1900
Rev. J. A. Holmen	1899—1902
Rev. G. A. Dorf	1900—1909
Rev. J. A. Engwall, A. M., D. D.	1902—1909
Dr. Arvid Pihlblad, A. M., M. D.	1902—05
Rev. G. A. Ekman	1903—06
Rev. Enrst F. Pihlblad, A. M., D. D.	1904—09
Rev. Alfred Bergin, Ph. D.	1905—09
Hon. Charles Lander	1906—09
Rev. A. W. Lindquist, A. M., B. D.	1907—09
G. O. Maxell	1907—09

d) Upsala College.

Ex Officio Members.

Name.	Term of Service.
Rev. G. Nelsenius, D. D.	1894—97; 1903—09
Rev. L. P. Ahlquist, D. D.	1897—1903
Rev. L. H. Beck, Ph. D.	1903—
Rev. F. Jacobson, Ph. D.	1909—

Regular Members.

Rev. G. Nelsenius, D. D.	1893—94; 1897—1903; 1909
Rev. L. H. Beck, Ph. D.	1893—1903
Håkan Johansen	1893—99
C. A. Peterson	1893—1903
Rev. N. G. Johnson	1893—97
F. Westerberg	1893—95
Rev. A. A. Magnusson	1893—95
Rev. C. A. Blomgren, Ph. D.	1893—99
Rev. M. Stolpe, D. D.	1893—1903; 1904—
Rev. C. G. Norman	1893—95
Elias Johnson	1893—
Rev. Victor Tengwald	1893—95
N. Rems	1893—94
Emil Reims	1894—95
Rev. G. E. Forsberg	1895—97
John Anderson	1895—98
Rev. F. Jacobson, Ph. D.	1895—99
O. P. Knudson	1895—1904
Rev. P. A. Fair	1895—1901
John S. Carlson	1897—

Name.	Term of Service.
Rev. J. S. Brodeen	1897—1900
Rev. J. G. Danielson	1898—1903
P. A. Rydberg, Ph. D.	1898—
Rev. S. Pearson	1900—01
Rev. S. C. Franzen	1901—03
Rev. P. V. Ljung	1901—
Rev. C. F. Sandahl	1901—05
Rev. Alfred L. Scott	1902—03
C. Peterson	1903—06
Rev. N. W. Swenson	1903—
W. Hoffer	1903—06
G. A. Anderson	1903—04
Rev. Augustus Nelson	1904—06
Carl E. Bohman	1904—
Charles G. Anderson	1904—
Rev. L. Holmes, D. D.	1904—08
Rev. J. E. Lorimer	1905—08
Joshua Larson, Ph. D.	1905—06
Rev. E. S. Ternberg	1906—08
C. E. Nordenberg	1906—08
Sven Swenson	1906—
Aron Johnson	1906—07
Rev. P. Froeberg	1907—
Rev. E. A. Zetterstrand, L. H. D.	1908—
Rev. F. A. Alford	1908—
Rev. Aug. S. Pearson	1908—
Rev. E. A. Ericsson	1908—
A. Jackson	1908—

Honorary Members.

Håkan Johansen	1902—
Hon. A. E. Johnson	1907—
Rev. L. Holmes, D. D.	1908—

e) Luther College.

Ministers.

Name.	Term of Service.
E. A. Fogelstrom	1883—84
J. P. Nyquist	1883—85
John Torell	1883—86; 1887—09
C. J. E. Haterius	1883—84
J. E. Nordling	1883—98; 1901—08
M. Noyd	1884—86

Name.	Term of Service.
F. N. Swanberg	1884—92; 1895—01; 1902—05
S. A. Lindholm	1885—87
J. E. Swanbom	1885—86; 1906—
V. N. Thoren	1886—87
G. Peters	1886—91
Dr. P. J. Brodine	1887—00
O. A. Johnson	1891—97
C. G. Widen	1892—99
Dr. P. Sjöblom	1895—98
J. E. Erlander	1896—99
C. E. Elving	1898—01
C. Christenson	1898—99
L. Hokenson	1899—01
B. S. Nystrom	1899—01
C. A. Randolph	1899—03
P. M. Lindberg	1901—
E. G. Chinlund	1901—02; 1903—08
O. J. Johnson, *ex officio*	1902—
C. G. Olson	1902—07
M. Th. Andrén	1902—08
Dr. John Ekholm	1907—
C. E. Lindsten	1908—
J. E. Rydbäck	1908—
Dr. C. A. Hemborg	1909—
F. W. Wyman	1908—
Laymen.	
John Erikson	1883—88; 1901—
N. P. Hult	1883—84; 1902—08
Abraham Helsing	1883—97
P. N. Henning	1883—84; 1889—97
Johannes Olson	1883—86
Peter Gibson	1884—89
Otto Abrahamson	1885—86; 1896—97
Victor Anderson	1885—02
A. Larson	1885—86
J. F. Helin	1886—88
Nels Bengtson	1887—
Nels Eliason	1888—00
Peter Colseth	1888—93
Truls Hakanson	1893—
Dr. S. M. Hill, *ex officio*	1896—02
Alfred Frostrom	1896—99
J. A. Anderson	1897—07
C. J. Olson	1898—

Name.	Term of Service.
John Nordstrom	1899—
Bengt Nelson	1907—08
Henry Holt	1907
S. L. Wallerstedt	1908—
A. A. Gustafson	1908—
Frank W. Anderson	1909—
C. E. Tornblom	1909—

f) Northwestern College.

Name.	Term of Service.
James Moody, *ex officio*	1900—
John Anderson	1900—
L. P. Stenstrom	1900—02
Martin Nelson	1900—
August Nygren	1900—
C. J. Enstrom	1900—04
L. P. Holmquist	1900—06
S. J. Nylander	1902—
D. J. Chelgren	1904—
A. C. Holmquist	1906—

g) Minnesota College.

Name.	Term of Service.
Mr. Axel Anderson	1904—
Mr. J. M. Carlson	1909—
Rev. E. G. Chinlund	1909—
Mr. E. G. Dahl	1907—
Rev. F. M. Eckman	1904—
Mr. John Hedman	1904—(died)
Mr. C. J. Johnson	1908—
Rev. S. Johnson	1908—
Mr. Erland Lind	1904; 1908
Dr. P. M. Magnusson	1904—07
Mr. John Ogren	1909—
Dr. C. J. Petri	1904—08
Rev. Peter Peterson	1904—
Dr. G. Rast	1904—
Rev. E. O. Stone	1904—
Dr. Olof Sohlberg	1906—

h) Trinity College.

Name.	Term of Service.
Rev. C. G. Widen	1906—07
Rev. A. L. Scott	1906—
Rev. O. H. Sylvan	1906—
Rev. L. J. Sundquist	1906—08
Rev. O. M. Bloom	1906—
Mr. J. A. Nelson	1906—
Mr. A. K. Anderson	1906—
Mr. A. Bergstrom	1906—08
Mr. A. Ekstrom	1906—
Mr. John Nelson	1906—
Mr. John Snygg	1906—
Mr. J. E. Gustafson	1908—
Rev. A. A. Swanlund	1908—
Rev. E. Swenson	1908—

i) Coeur d'Alene College.

Name.	Term of Service.
Rev. N. J. W. Nelson	1907—08
C. B. Green	1907—08
Dr. G. A. Anderson	1907—08
Rev. J. Jesperson	1907—
Rev. C. J. Renhard	1907—
Rev. C. E. Frisk	1907—
John Erickson	1907—
P. P. Johnson	1908—
Rev. B. Westerlund	1909—
Rev. H. A. W. Yung	1909—

j) North Star College.

Name.	Term of Service.
John Lindberg	1908—
Alfred Johnson	1908—
P. B. Malberg	1908—
Rev. E. O. Chelgren	1908—
August Lundgren	1908—
John P. Mattson	1908—
L. M. Olson	1908—
Rev. Kr. Rosenthal	1909—

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Johnston, L. A. (Lawrence Albert)
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review of its history, 1860-191

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